The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. IV: WHOLE NUMBER, 1253.] NEW-YORK, MARCH 22, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..............................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................... 8½ " 5 "
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE ANNUNCIATION............ 9 " 4
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION........ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½ on Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.............. 9 "
CHURCH OF THE HOLY INNOCENTS........... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn............. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Daily Services in Lent.

Emmanuel Church and St. George the Martyr, corner of Thompson and Prince streets, at 8½ A. M. and 3½ P. M.
In St. Clement's Church, at 9 A. M. and 4½ P. M.

CALENDAR FOR MARCH.

25. Fifth Sunday in Lent.
THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

APRIL.

1 Sunday before Easter.
6 GOOD FRIDAY.
7 Easter Even.
8 Easter Day.
9 Monday in Easter-week.
10 Tuesday in Easter-week.
15 First Sunday after Easter.
22 Second Sunday after Easter
25 St. Mark's Day.
29 Third Sunday after Easter.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Fifth Sunday in Lent, } March 25, A. M. St. Thomas's, New York.
Annunciation B. V. M. } P. M. St. Luke's, do.
Sixth Wednesday in Lent, March 28, E. Christ Church, Brooklyn.
Sixth Friday in Lent, March 30, P. M. Ascension, Green Point.
Sunday before Easter, April 1, A. M. Ascension, New York.
E. Holy Trinity, Brooklyn.
Monday before Easter, April 2, E. St. Luke's, Brooklyn.
Tuesday before Easter, April 3, E. General Theological Seminary.
Wednesday before Easter, April 4, P. M. Good Angels, Brooklyn.
E. St. Mary's, do.
Thursday " " 5, E. Holy Innocents, New York.
Good Friday, April 6, A. M. St. George's, New York.
E. Grace, Brooklyn Heights.
Easter Even, " 7, E. Holy Communion, New York.
Easter Day, " 8, A. M. Epiphany, New York.
E. All Saints, "
Wednesday in Easter Week, April 11, E. Christ Church, Hudson.
Thursday in Easter Week, April 12, E. St. Paul's, Albany.
First Sunday after Easter, April 15, A. M. St. George the Martyr and Emmanuel, New York.
P. M. Zion, New York.
Tuesday, April 17, A. M. Trinity Chapel, New York. Consecration.
Second Sunday after Easter, April 22, A. M. Trinity, New York.
P. M. St. Mark's, Brooklyn.
E. Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Third Sunday after Easter, April 29, A. M. St. James's, New York.
P. M. St. John's, Brooklyn.

⁂ Other Appointments will be made, in the city of New York and the immediate neighbourhood, during March and April, if requested by Rectors of Parishes.

New York.—Last Sunday morning the Provisional Bishop preached and held a Confirmation at Christ Church, North Brooklyn, of which the Rev. Charles Reynolds is Rector, before a full congregation. The building, which is soon to give way to a superior structure, is remarkably neat, in the Gothic style, with clerestory and deep recess chancel. It has stood since 1849, and is the only church in North Brooklyn,—the locality by which it is known in law, as pertaining to it previous to the act of incorporation. A feeling of solemnity appeared to abide with all on this occasion. Morning Prayer was said by the Rev. B. F. Taylor and the Rector. The Bishop read the ante-communion service, the Rector reading the Epistles and Gospel. The discourse was from the words of St. Mathew, "Ye are the light of the world," and was both excellent and appropriate showing to those about to renew their vows the way in which they should walk, and what is expected of them. Sixteen individuals were confirmed. These were specially addressed by the Bishop, in a few simple but impressive words.

Sunday afternoon, the Bishop officiated at St. Paul's Church, Williamsburgh, the scene of the labours of the lamented G. W. Fasch, whose mural monument is affixed to the chancel wall. The Rector is the Rev. Henry F. Roberts. We found it an unpretending little edifice, situate where many roads meet, and being on the outskirts of the city, it is suggestive of the history of many splendid edifices, which in so slight beginnings have had their foundations laid. There were present on this occasion with the Rector and Bishop, the Rev. Samuel W. Sayres, of Calvary Church, and the Rev. Alvah Guion, of Grace Church. The sermon was taken from the scene of the Saviour's blessing of little children brought to Him, His forbidding that they should be hindered in so coming, the blessing He bestowed on them, and the declaration made as to those who compose the kingdom of Heaven. The importance of parents entering into covenant with God for their children at the baptismal font, and the capacity of children for the reception of spiritual blessings, were lucidly and eloquently illustrated and enforced. At its conclusion, five individuals appeared before the chancel rail for confirmation. The Bishop proceeded to administer the rite, affectionately addressing the group on the import of the vows they had taken, the means of preserving them in holiness, of attaining to earthly happiness by putting themselves wholly in the hand of God, and finally congratulated them on having lived "to see this day," to be regarded as memorable in all time to come.

The edifice of St. Paul's is, as we have learnt from inquiry, the result of no large donations, but of the slowly accumulated earnings of the major portion of the congregation; it has been the work of time, and the product of much self-sacrifice, and has not even yet been quite completed.

Sunday evening, the Provisional Bishop held a confirmation in St. Mark's Church, Williamsburgh, of which the Rev. Samuel M. Haskins is Rector. There was a full attendance of clergy, among whom we distinguished the worthy Rector, the Rev. Charles Reynolds of Christ Church, the Rev. Henry F. Roberts of St. Paul's, the Rev. Samuel W. Sayres of Calvary, the Rev. Alvah Guion, and of clergy not resident in Williamsburgh, the Rev. E. Babcock, of Ascension, Green Point. The sermon was from St. John vii. 17.

The building, which is an exceedingly handsome structure, has been recently enlarged: nearly all the windows are memorial and of coloured glass, while the arrangements within not only discover presiding artistic taste, but are to some extent in accordance, more than is usually the case, with the requisitions of the Church service. St. Mark's Church is the oldest of the Williamsburgh churches. It has been greatly enlarged and improved during the year past. The ceiling is frescoed, and is one of the finest specimens of that art that can be found in this country. The Choir is, as it should be, at the right of the chancel, with arches opening into the chancel and nave. The effect of the music is greatly improved by this arrangement, which is calculated to bring about that great desideratum in our Church music—congregational singing. Another pleasing feature in this church, found in few others, is that every stained glass window, and these will shortly comprehend all, is a memorial of some of the faithful departed that have been connected with that congregation. We need scarcely except the chancel window, which is, as it should be, a memorial window of our Blessed Saviour, being replete with the emblems of His divinity and of His passion. We may add as worthy of mention, that in the lighting of the chancel and choir, the gas fixtures are so arranged as to be completely concealed from the congregation, thus throwing with fine effect a brilliant light upon the chancel and organ. The attendance on this occasion was large, and extreme interest evidently attached to the proceedings.

—A special ordination was held by the Provisional Bishop, in St. Mary's Church, Brooklyn, on Friday morning the 16th inst., on which occasion the Rev. Edward Irving was admitted to the Priesthood, and Mr. J. H. Smith, long an officer of St. Mary's, was admitted to the Diaconate. Morning Prayer was said by the Rev. S. M. Haskins, assisted by the Rev. Mr. Guion. The Lessons were read by the Rev. Mr. Sayres. The sermon was preached by the Rev. Prof. Johnson, of the General Theological Seminary, on the office of Deacons; in this he endeavoured to impress upon the minds of all present, especially the clergy, the importance of the great work of the Christian ministry.

After divine service, the Rector gave a general invitation to all the clergy to assemble at his house for refreshment, where everything that good taste and kindness could suggest was at the service of the guests of the Rector and his amiable lady. The brief opportunity for an interchange of good feeling was delightful to all, and apparently to none more so than to the Provisional Bishop, who kindly favoured his clergy with his cheering presence.

A respected correspondent has sent us the following account of a recent Church meeting at Troy:—

The Spring meeting of the Bible and Prayer Book Society of Albany and vicinity, and of the Missionary Convocation of Northern New York, was held on Tuesday of last week, in Christ Church, Troy, of which the Rev. Mr. Mulchahey is now the Rector. Notwithstanding the season, a large number of the clergy were in attendance, and the services passed off with more than usual interest.

Morning Prayer finished, the Provisional Bishop, assisted by several of the clergy, proceeded with the celebration of the Holy Communion. The Epistle was read by the Rev. Dr. Coit, of Troy, who occupied the left side of the altar. The sermon was from the Rev. Mr. Thackara, of Richfield Springs, now acting as General Agent for the Diocesan Missionary Convention; it was a timely and earnest exhortation to diligence and fidelity in our work as Christians, based on the message to the Angel of the Church at Sardis, given in Rev. iii. 1–2. May it help to stir up the wills of God's people, that they may strengthen the things that remain and are ready to die. The offerings of the faithful, amounting to about $30, were for the Treasury of the Society. The Holy Eucharist having been celebrated, the consecrated elements were received by a large number of clergy and laity.

The usual business of the Society having been transacted, (Glenn's Falls was selected for the next place of meeting,) the Convocation was organized for Missionary business. The report of the Executive Committee presented a most encouraging account of all the Missions now under their care. In the North, where the Rev. Mr. Putnam has been labouring for two or three years past, his diligence and zeal have been rewarded by the founding of several new parishes, and the erection of churches and chapels now occupied or soon to be so. In connection with his excellent coädjutor, the Rev. Mr. Cooper, of the last Seminary class, he is pushing his operations farther and farther, carrying the Church through the fertile valleys among the Adirondacks, and promising to bless with her instructions and consolations the hardy sons of that growing region of our State.

The Rev. G. W. Porter, of Massachusetts, has assumed the charge of the Mission at Scoharie court house, with good prospects for its growth and permanence. A new mission has also been commenced in Clinton county by the Rev. Henry Coit, son of the Rev. Rector of the church at Plattsburgh, in which he enjoys, I believe, his father's aid and coöperation.

In view of the growing interest in the services of the Church in that part of the country, it was resolved by the Convocation, that after their next regular meeting in June at Glenn's Falls, they will as far as possible accompany the Provisional Bishop on his Northern visitation, meeting together or visiting different points to hold services as may seem best at the time. Our beloved Bishop expressed the greatest satisfaction with the proposed arrangement, and if carried out it cannot but prove of the greatest service to the new parishes in that hitherto neglected region.

As the Bishop could not stay to the evening service, before the meeting adjourned he said a few earnest words to the clergy present on the necessity of larger pecuniary means to carry on the work of Diocesan Missions. Among other things (to our shame be it spoken) he stated that of the more than 200 parishes in the diocese, only about 30 or 40 responded to his Advent appeal for aid to the Missionary Committee, and that consequently, with increased liabilities, the treasury is still inadequately supplied with funds. Let us hope that his words will not be in vain. I trust he will repeat them in every other Convocation and clerical meeting throughout the diocese, until the Parish clergy are effectually aroused to the duty of securing from their congregations, however small, some regular systematic contributions for the missionary work of the Church.

An evening service was held, at which, after Evening Prayer, addresses were made by the Rev. Messrs. Putnam, Thackara, Trapnell, and Kidney. A good attendance of the laity added much to the interest of the occasion.

D.

New Jersey.—On Sunday, March 18 (Fourth in Lent), the Bishop began the Southern Visitation in St. Mary's Church, Burlington. Morning Prayer was said by the Rev. Dr. Watson, the Rev. Prof. Doane, and the Rev. Dr. Doane. The Bishop preached, confirmed sixty-five persons, (making, with two in private, and thirty at the Autumnal confirmation, ninety-seven since the Convention;) and administered the Holy Communion, assisted by the Rev. Dr. Watson, the Rev. Mr. Frost, and the Rev. Dr. Doane. The Rev. Messrs. Germain, and Markoe (of the diocese of Wisconsin), were present.

Western New York.—*The Bishop's Appointments:*

APRIL.

1. Sunday, at Oswego, Christ Church, Confirmation, 10½ A.M.; at Church of Evangelists, do., 3 P.M.
2. Monday, at Fulton, Confirmation, 10 A.M.; at Granby, do., 3 P.M.
3. Tuesday, at Baldwinsville, Confirmation, 10 A.M.
6. Good Friday, at Seneca Falls, Confirmation, 10 A.M; at Waterloo, do., 3 P.M.
7. Saturday, at Geneva, Confirmation, 10 A.M.
8. Sunday, at Newark, Confirmation, 10½ A.M.; at Vienna, do., 3 P.M.

MAY.

1. Tuesday, at Binghamton, Confirmation, 10½ A.M.
2. Wednesday, at Windsor, Confirmation, 10 A.M.; at Harpersville, do., 3 P.M.
3. Thursday, at Bainbridge, Confirmation, 3 P.M.
4. Friday, at Guilford, Confirmation, 10 A.M.; at Mount Upton, do., 3 P.M.
6. Sunday, at New Berlin, Confirmation, 10½ A.M.
7. Monday, at Bridgewater, Confirmation, 3 P.M.
8. Tuesday, at Clayville, Confirmation, 3 P.M.
9. Wednesday, at Paris Hill, Confirmation, 3 P.M.
10. Thursday, at Waterville, Confirmation, 3 P.M.
11. Friday, at Hamilton, Confirmation, 3 P.M.
13. Sunday, at Sherburne, Confirmation, 10½ A.M.; at Norwich, do., 3 P.M.
14. Monday, at Oxford, Confirmation, 3 P.M.
15. Tuesday, at Greene, Confirmation, 3 P.M.
18. Friday, at Constableville, Confirmation, 10 A.M.
20. Sunday, at Lowville, Confirmation, 10 A.M.
27. Whitsunday, at Geneva, Confirmation, 7 P.M.

Connecticut.—We learn from the *Calendar*, that on the Second Sunday in Lent, the Assistant Bishop held the regular ordination in St. John's, Waterbury: when Mr. X. Alanson Welton, a candidate for Deacon's Orders under Can. VII. of 1853, was admitted to that Holy Order; and the Revs. William Lewis Bostwick, M.A., Trinity College, and Merrit Hubbel Wellman, an Alumnus of the General Seminary, were admitted to the Holy Order of Priests. Morning Prayer was said by the Rev. C. G. Acly, Assistant Minister of St. John's, who also presented the candidates for the Priesthood. The candidate for the Diaconate was presented by the Rev. Collis I. Porter, of Wolcott. The Bishop preached, and administered the Holy Communion to the Clergy. It was administered to the Laity by the Presbyters named above, who also united in the imposition of hands upon the Priests. In the evening, the Bishop preached in the same Church. Third Sunday in Lent, in Trinity Church, Southport, the Assistant Bishop preached during the day, confirmed 12 persons, to whom he delivered an address, and catechized.

Maryland.—On Sunday the 25th of February, being the first Sunday in Lent, the Bishop visited Mount Calvary Parish, Baltimore, and confirmed thirty-two persons. Morning Prayer was said by the Rev. S. R. Sargeant. The Rector, the Rev. C. E. Swope, read the Ante-Communion service, and preached the sermon. The proceeds of the Offertory were appropriated by the Bishop to diocesan purposes. The services were highly interesting and impressive, and were saddened by the infirm condition of the Bishop's health; but notwithstanding his voice was so feeble as to be almost inaudible to all except those who stood immediately about him, he delivered to the candidates a brief but most solemn and touching address.

South Carolina.—At the recent Annual Convention of this diocese we find that the Bishop, in his address, related a large amount of earnest labour performed, with an increasing attention to the coloured population, and more ample provision for their religious instruction. A canon providing for the trial of clergymen was passed, which seems to be the best in its provisions for the purpose that has ever yet been adopted. The Bishop reported having confirmed during the year 756 persons, 236 whites, and 520 coloured; he also consecrated six churches, and ordained three deacons and one priest. There are at present nine candidates for Holy Orders.

The Standing Committee elected consists of the Revs. C. Hanckel, D.D., P. Trapier, P. T. Keith, W. W. Spear, and J. B. Campbell; and D. J. M. Campbell, J. H. Ladson, H. D. Lesesne, Edward McCrady, and C. G. Memminger, Esqs. Delegates to General Convention:—the Revs. C. Hanckel, D.D., P. Trapier, P. J. Shand, and E. Reed; and the Hons. R. F. W. Alston and R. W. Barnwell, Dr. B. Huger, and C. G. Memminger, Esq.

Illinois.—We have lately published much of interest in this diocese that has anticipated the Journal of the Special Convention that has now come into our hands. We may give, however, as a formal record, the following summary of the Parochial Reports of the year:—

Baptisms, adults, 41, infants, 467; Confirmed, 196; Communicants, added 531, lost 278, present number, 1,821; Contributions to Church purposes in general, $12,052 88. Three new parishes were admitted into union with the Convention. Standing Committee:—the Revs. W. A. Smallwood, D.D., and R. H. Clarkson; and J. L. Reynolds and J. H. Kinzie, Esqs. Delegates to General Convention:—the Revs. Drs. S. Chase, McMasters, Smallwood, and Mr. C. P. Clark; and the the Hons. S. H. Treat, J. Bailhache, J. M. Wilson, and A. G. Tyng, Esq.

The following is an interesting comparative view for each period of five years, from the organization of the diocese to the present time:

	1835.	1840.	1845.	1850.	1854.
Number of Clergy..........	5	13	26	40	41
" Parishes..........	6	18	27	50	54
" Communicants..........	28	267	730	1836	1821

Iowa.—The Bishop has been advocating the cause of the Church in his new diocese at Baltimore. The Bishop has addressed a circular to his Clergy, calling their attention to the importance of a full attendance of the Clergy and Lay Delegates at the approaching Convention of the Diocese, to be held in Burlington, on Wednesday, the 30th of May next; and stating that at the outset of a complete Diocesan organization, it is especially desirable that there should be a general representation in the Convention. He also requests that the Parochial and Missionary Reports may be as full and complete as possible, and asks each clergyman to incorporate in his Report any information that he may possess in regard to promising openings for our Church in his vicinity, or in the portion of the Diocese in which he is labouring. The first general visitation of the Diocese, he hopes to accomplish previous to the meeting of the Convention.

THE CHURCH ABROAD.

England.—Much earnestness is being shown to obtain the devout prayers of the Church of England in her present critical circumstances, with special reference to the war. The Bishop of Oxford, among others, has issued a circular to his Clergy, in which he says—"Without yielding to any fears as to the issue of the great struggle in which we are engaged, we know that our brave soldiers are suffering under the horrors of disease and war in their most aggravated forms. Such a state of things appears to me to call loudly upon all of us to turn anew to our merciful God in special repentance, intercession, and prayer. Let me then beg you to call upon your flocks to join with you in such a turning to God."

Greater attention than usual was evidently being paid to the provision of suitable services during Lent. It is stated, that the Rev. E. Stuart, at the request of several persons wishing to attend Morning Service during Lent before going out to their day's work, has arranged for the Church of St. Mary Magdalene, Munster square, to be open every morning, Sundays excepted, at 6 A.M., and Litany to be said at 6½ A.M.

A Church is about to be erected in Smithfield, London, in memory of the Holy Martyrs who perished there at the stake. The Bishop of London has intimated his approval of the project, and his willingness to leave the patronage to be placed in the hands of trustees.

At a recent meeting of the London Clergy, a letter was read from the Bishop of the diocese, announcing that, in accordance with a memorial of the City Clergy, it was his intention to issue a commission to inquire into the state and requirements of the several parishes of the metropolis before he proceeded with his bill for the removal of city churches, which has accordingly been postponed for the present session.

The Bishop of Bath and Wells has refused to sign letters of request against Archdeacon Denison.

The Bishop of Natal has been stirring up the public and his old friends in the University of Cambridge to aid him in his efforts to Christianize the heathen of Africa. He preached twice, and addressed a public meeting at the Town hall, showing both in the pulpit and on the platform great earnestness of purpose, and a practical turn of mind which augurs well for the success of his mission.

Great terror (says the *Clerical Journal*) seems to have been carried into some circles by a printed circular of what is called the Plain Song Society, stating that the Rev. the Principal of St. Edmund Hall, Oxford, had kindly allowed the use of the hall on Thursday evenings, under the management of the Rev. Thomas Helmore. The *Record* says: "We cannot but deeply regret that St. Edmund Hall, which has been for so long a period a stronghold of sound and scriptural views, should thus become identified with a society confessedly established and supported by an extreme party in the Church." We really think this is too bad. We have read enough of the doings of the execrable Romish Inquisition; but we fear that there is only wanting the power to found a Protestant one among us, equally opposed to civil and religious liberty. Certainly, there is no prospect of any social or public comfort, if the bugbear of Popery is thus to be conjured up whenever movements not pleasing to a party take place. Nor does it seem that much confidence can be felt in the stability of our principles as Churchmen, or in the power of truth, if such things as Plain Song Societies are to excite such apprehensions. How devoid of any peace and happiness must the lives of those be, who thus fill the land with phantoms of their own imagination, find the Pope to be ubiquitous, and are scared by a Jesuit at every turn!

A new Swiss Protestant Church has been opened for Divine Service, in Endell street, Long acre, London, built by voluntary contributions from the Swiss Protestants resident in England. The pastor, the Rev. M. Chappuis, preached on a text selected from Haggai, chap. ii.—"The glory of the latter house shall be greater than that of the former."

It is confidently stated that (notwithstanding a recent assertion made to the contrary) all proceedings are stayed against the Venerable Archdeacon Denison.

The Venerable Bishop of Durham has had rather a dangerous accident. He was standing before the fire in his library, when it is supposed he was seized with a fit, to which he is subject, and fell forward against the grate, by which he was burnt, though not seriously. His lordship had been unable to leave his room since the occurrence, in consequence of the shock sustained by his system.

At the last monthly meeting of the Society for the Propagation of the Gospel, the treasurer made a statement of the income of the society in 1854. The receipts (excluding a balance and transfers) amounted to £104,521, of which £23,429 consisted of special funds appropriated to distinct objects by the donors. The general fund at the disposal of the society amounted to £81,091, including £27,710, the collection under the authority of the Queen's letter. It was observed that this collection was less by £1,600 than that of the year 1851. The legacies received in 1854 were £1,500 below the annual average, and £6,000 below the legacies in 1853. Under the head of subscriptions, donations, and collections (independent of Queen's letter collections) the society received £43,675, being £3,200 less than the corresponding item in 1853; but £5,400 more than that item in 1851, and £3,700 more than that item in 1848, the last two years in which a Queen's letter was issued.

A great educational move is being made in Northamptonshire by the reörganization of the Church Society, with the threefold purpose of establishing: 1, training schools at Peterborough; 2, reformatory schools near Northampton; 3, the improvement of the existing grammar-schools in the county, and, if necessary, the establishment of new middle schools.

A proclamation, by the Queen, appointed Wednesday the 21st inst. as a day of Solemn Fast, Humiliation, and Prayer,—"that so both we and our people," says her Majesty, "may humble ourselves before Almighty God, in order to obtain pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty, for imploring His blessing and assistance on our arms, for the restoration of peace to us and our dominions; and we do strictly charge and command that the said day be reverently and devoutly observed by all our loving subjects in England and Ireland, as they tender the favour of Almighty God and would avoid His wrath and indignation."

ENGLISH EDITORS IN HIGH POSITIONS.—The chief topic of conversation in literary circles, says the London *Illustrated News* of March 3, is the appointment of the editor of the *Edinburgh Review* to the important office of Chancellor of the Exchequer. The Right Honourable Sir George Cornewall Lewis has the keys and seal of the Exchequer in his hands; the editor of the *Edinburgh Review* has now to settle "ways and means" for imposing new taxes that will yield large sums, and yet not press heavily on the people. The successor of Jeffrey has now to divide his time between buff-and-blue articles for his forthcoming number, and tariffs and taxes for his forthcoming Budget. Sir George Cornewall Lewis is an able man—he is not a brilliant speaker, but he is a matter-of-fact narrator of what he has to tell; he is not a sparkling writer, but he has proved an excellent editor. His training for his Chancellorship has been first-rate—he was long, and in stirring times, the best financial Secretary that the Treasury has had for many a day. Able editors of reviews and papers are becoming, we are glad to think, candidates for serving in high offices out of the fourth estate. Gifford—the well known editor of the *Quarterly*—held no higher public office than that of Paymaster of the Band of Gentlemen Pensioners; and Mr. Lockhart, his successor, was thought to be well rewarded with the office of Auditor of the Duchy of Lancaster. Two editors of the *Quarterly* barely divided five hundred a-year between them, their State influence being confined to a few gentlemen in livery, and to a portion of the incomes of a youth under age; here we have the editor of the *Edinburgh* with five thousand a-year, and his hand in the pockets of every person in Great Britain and Ireland.

THE WORLD AT HOME.

LEGISLATIVE DINNER.—This is the title given to the banquet held in honour of the visit of a portion of the State Legislature at the Astor House, a few days since. Simeon Draper, Esq., one of the Ten Governors, and until recently their President, presided. At either hand sat a number of distinguished gentlemen, among whom may be mentioned, ex-Governor Hunt, Lieutenant-Governor Raymond, the Rabbi Raphael, and several Senators. When the cloth had been removed, Mr. Draper arose and proceeded to express the thanks of the Ten Governors to the members of the Legislature for the honour and gratification afforded by their presence, declaring that nothing could be more proper than the interchange of official and personal courtesies between the officers of a government like ours. He concluded by announcing the regular toasts, as follows:

1. The President of the United States.
2. The Governor of the State of New York.
3. The Senate of the State of New York.
4. The Assembly of the State of New York.
5. The city of New York, the commercial mart of the Western Hemisphere. In her glory and her honour all America shares. May she be blessed with wise Laws, and a continuance of a firm and honest administration of them.
6. The Clergy—To them we look for sincerity, truth, and admonition.
7. The Medical Profession—Restorers of human infirmity, under the guidance and help of the Creator of all things.
8. The Law and its defenders.
9. The Press.
10. The Merchants of our State—By their enterprise and integrity, they have been eminent distributors of the products of the world.
11. The Mechanics of our State—In honourable competition they adorn our country, and send floating emblems of American art to all the harbours of civilization.
12. Our Sister Charities—Marked by benevolence, honoured by fidelity, voluntary in service, and unpaid beyond the conscious satisfaction of duty well performed.

The two first toasts were drank with all the honours. Lieut-Governor Raymond and Senator Goodwin responded to the toasts to the Senate; that to the Assembly, by the Hon. Mr. Fitch, of Franklin County, that to the city of New York, by W. M. Evarts, Esq.,—and that to the Clergy, by the Rabbi Raphael, who rejoiced that he lived under a Government, in a State and city, where there existed the fullest liberty of conscience, and proceeded very eloquently in eulogy of civil and religious liberty, and in allusion to the duties and responsibility of the clergy. The other toasts were also duly responded to. The guests of the Ten Governors returned next day to their Legislative duties at Albany.

THE LATE LIBEL SUIT.—The *Daily Times* states, that Mr. Fletcher, who brought suit against *Norton's Literary Gazette* for libel, and met with signal defeat, has moved for a new trial. The *Gazette* of this week contains a very extended and complete report of the trial, containing the arguments of Counsel, and the charge of the Judge in full.

GERMAN HOTEL IN NEW YORK.—It is said that the Prescott House is to be transformed into a first-class German Hotel, under the name of the Hotel Deitz.

THE SLAVE TRADE IN CINCINNATI.—It appears that the Probate Court has issued an attachment against the Captain of the steamer *Falls City*, who had nineteen slaves on board his boat on Sunday evening, at the wharf, and prevented the Sheriff from examining the boat until the slaves were conveyed in a yawl to the Kentucky shore.

THE PRICE OF NEGROES.—In Camden, South Carolina, a few days ago, nineteen slaves, belonging to the estate of Mrs. Brevard, were sold at auction for [illegible], which is an average of more than [illegible]. The number included several children and old negroes.

WILD PIGEONS.—It is said that in Indiana, wild pigeons are flying in greater abundance than ever before known in the Spring of the year. They pass over Terre Haute in clouds by the acre. Their course is Northward in the morning, and Southwardly in the evening.

MORTALITY IN NEW YORK.—The deaths in the city last week week numbered 515, being 24 more than the mortality of the week previous. Of the deceased, 98 were men, 92 women, 182 boys, and 143 girls. Of the whole number 197 were inmates of the various public institutions, and of these deaths 66 occurred at the Emigrant Hospital.

WAR WITH CUBA.—A letter from Washington says:—"It is rumoured that orders go out to Havana for the naval force there to seek reparation for the *El Dorado* outrage. The steamer *Princeton*, with ten heavy guns, is already there; the steamer *Fulton*, with five guns; the frigate *Columbia*, with fifty guns; and the sloop *Falmouth*, with twenty guns, are either there now or will be very soon. They are all under command of Commodore Newton. There is an additional force of fifty-four guns at Norfolk ready, if wanted, at short notice. The Administration is fiery, but I don't know how long it will continue so."

RIVER AND LAKE NAVIGATION.—The Hudson River is stated to be clear of ice as far up as Coeymans. Above that point, the ice has not yet moved, although it is very weak, and may be expected, if the present weather holds, to give way in a few days. The night-boats have commenced their trips to Hudson. It is anticipated that the Erie Canal will be opened about the 20th of April.

DISCOVERY OF THE BODY OF A MISSING YOUNG LADY.—The body of Emma Moore, whose mysterious disappearance a few months since, caused so much excitement, was found in a mill-race under the ice, by a man who was getting water from a hole in the ice. The body was identified by the ear rings and bonnet.

CALIFORNIA.—The last accounts from San Francisco represent a money crisis to have arrived, which it was apprehended, would result in a complete revolution, as well as revulsion, in the money business on the Pacific, the effect of which on the gold remittances from the California mines remains to be seen in the subsequent return of confidence.

THE NEW DOGMA IN BORDEAUX.—This Saturday evening has been one of rejoicing: the sound of the bells speak truly, for they have been keeping up a merry peal. It is on account of a proclamation by the Cardinal of Bordeaux to the clergy and people, recommending a general illumination of the churches, and town processions, &c., on to-morrow (the first Sunday in Lent), in honour of the immaculate conception! It has been put off so long that the people have lost a great deal of the enthusiasm they had when the new dogma was promulgated. Preparations for the illumination have been made to-day. But with the exception of the churches and public buildings, it will not amount to much. The most common inscriptions to be seen are "Credo" (I believe), and "Gloria à Marie immaculé" (Glory to Mary immaculate). The Theatre is to be illuminated also. Comment is unnecessary. I pray that our own favoured country may be preserved from such scenes: That God's people may be delivered from the curse of Popery, which, by this last act, has almost wholly displaced Christ our Saviour, who has told us, "I am the way, the truth, and the life: no man cometh to the Father but by me." I pray that God's people may be delivered from the curse of Popery, which teaches men to pray to saints, thereby putting God aside. I pray that we may be delivered from the curse of Popery, which would take from us God's own Word, and leave us in darkness.—*From a Correspondent.*

NIAGARA SUSPENSION RAILROAD BRIDGE.—The following statistics of this bridge (now completed) have been published:—Length of span from centre to centre of towers, 822 feet; height of tower above the rock on the American side, 88 feet; do. on the Canada side, 78 feet; do. floor of railway, 60 feet; number of wire cables, 4; diameter of each cable, 10 inches; number of No. 9 wires in each cable, 3,659; aggregate strength of cables, 12,400 tons; weight of superstruction, 750 tons; do. superstructure and maximum loads, 1,250 tons; maximum weight of cable and stay will support 7,300 tons; height of track above the water, 234 feet; height of railroad above wagon track, 60 feet.

Imperfect in original

For The Churchman.

THE DYING MOTHER.

My children, I am passing; and I see
Upon the hill tops, lingering stay,
Just shimmering o'er life's scenery,
One last, one lingering ray;
And there are voices in the air
That do not come
Stirr'd by the breezes I am wont to hear,
When far from home,--
But lower in the soul, as though beneath
The lake's unruffled bosom deep,
There was some power that gave it breath,
And woke its surface from its leaden sleep:
Ye cannot hear it--no, the falling leaf,
That nestles 'mid the pebbles on its shore,
Catches the eye only to tell how brief
That Summer life which dies and lives no more!
My children, I am passing:—from the peaks
Of the vast mountains of eternity
The pencill'd light is seen,--to me it speaks:--
"The morn is here at last, and calls for thee;
And here are spirit-wings--thy upward flight
Is as the eagle's toward th' glowing sun;—
A moment yet—then shadows of the night
Are pass'd, and lo! thy earthly work is done!"
My spirit feels a force that presses strong,
Like currents sweeping down some mighty bay,—
Life's cables part—hurries the bark along,
Till, one by one, her every cord gives way!
Well, I am ready—feel this outward form
Changing to crystaline, like the dark lead
Fused in death's crucible, till, glad and warm,
Through the dull mass the living rays have sped.
O, beauty, beauty! could my language grasp
The visions that exhilarate, expand, o'erpower,
Friends that immortal sympathies can clasp,
That know no parting sigh, no changing hour--
They gather round me in their glorious sheen,
Till the whole heavens reflect the wondrous glow:
So have I from some darken'd valley seen
The glorious sun rise on the mountain's snow,
And longing to ascend the ether blue,
Till on those hill tops I might be,
And gaze and gaze upon the boundless view,
That reaches from this earth, O God, to thee!

A. HOYT.

Williamsburgh, March, 1855.

FOR THE YOUNG.

EVIL COMMUNICATION.

Miss Walton.—What do you call the world in this answer of your Catechism?

All.—This *wicked* world.

Miss W.—Because, alas! the multitude are evil; does not our Saviour tell us this?

Emily.—"Wide is the gate, and broad is the way, that leadeth to destruction, *and many there be which go in thereat.*" (St. Matt. vii. 13.)

Miss W.—And St. John says, "the *whole world* lieth in wickedness." (1 St. John, v. 19.) But are we to be of this multitude? By holy Baptism what have we been chosen out of?

Several.—The world.

Miss W.—What did our Saviour say of this to His disciples?

Mary.—"Ye are not of the world, but I have chosen you out of the world." (St. John, xv. 19.)

Miss W.—If, then, we have thus been chosen out of the world, though it be a multitude who choose the broad way, must we follow their example?

All.—No, Ma'am.

Miss W.—What did God say of this to His ancient people?

Rose.—"Thou shalt not follow a multitude to do evil." (Exod. xxiii. 2.)

Miss W.—Cannot you also give me some of Solomon's warnings against this in the book of Proverbs?

Ruth.—My son, if sinners entice thee, consent thou not. If they say . . . . cast in thy lot among us; let us all have one purse. My son, walk not thou in the way with them; refrain thy foot from their path." (Prov. i. 10–15. See also iv. 14.)

Miss W.—Yes, and chap. xi. 21, what does he say?

Anna.—"Though *hand join in hand*, the wicked shall not be unpunished."

Miss W.—The multitude, then, must be no guide for baptized Christians; going with *the many* will not excuse us; we cannot plead, "we only do as others do." We have promised to renounce the world, for the world is evil, and though we stood alone in our choice, still we must make it. Why did God say He saved Noah when the rest of the world was destroyed?

Jane.—"And the Lord said unto Noah, Come thou and all thy house into the ark; *for thee have I seen righteous before Me in this generation.*" (Gen. vii. 1.)

Miss W.—Yes, in the midst of evil Noah was found righteous, and God saved him: so we must boldly renounce the evil of others, and follow God, and not the world, though we find ourselves among the few, and not the multitude. Look what St. Paul says about coming out from the world in 2 Cor. vi. 17.

Harriet.—"Wherefore, *come out from among them, and be ye separate*, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, *and ye shall be my sons and daughters, saith the Lord Almighty.*"

Miss W.—Surely it is better to be the sons and daughters of God, than to be children of the world.

"But please, Ma'am," asked Mary, "how can we be separated, when the people we live and work with do wrong?"

Miss W.—We cannot, Mary, be separated in bodily presence; while we are in the world, we must be surrounded with evil, and I know that very often you are all obliged to associate with those who make a mock at God, and choose none of His ways. Yet, is there no way in which, even though living with them, you may be separated from them?

Mary thought a moment, and then answered, "Do you mean in spirit?"

"Yes, Mary," replied Miss Walton, pleased with her answer, "we must hate the evil; not only refrain from joining in it, but loathe it in our hearts, and by our own actions show that *we* will serve the Lord.

Did not our Blessed Lord dwell among sinners?"

All.—Yes, Ma'am.

Miss W.—And yet, how does St. Paul describe Him, our High Priest?

Margaret.—"For such an High Priest became us, who is holy, harmless, *undefiled, separate from sinners*, and made higher than the heavens." (Heb. vii. 26.)

Miss W.—He, our great Example, teaches us, in the midst of an evil world, to keep ourselves undefiled, separate from sinners, and then with Him we shall in our turn be exalted. We must not let the opinion of the world be our guide, nor its smiles our happiness. Now I will tell you a very common way of being guided by the world. Have you never heard it said, "There can't be any harm in it, *everybody* does it?"

"Yes, Ma'am, often," replied the girls.

Miss W.—But does everybody's doing a thing make it right? The verses you have been quoting will teach you what to answer.

"No, Ma'am," they all replied.

Miss W.—Or again. Have you not heard it said, or even said yourselves, "I cannot do such or such a thing, what would *people* say?"

Again the girls replied with one voice, "Yes, Ma'am, often."

Miss W.—But is what "people will say" to be the guide of our actions?

All.—No, Ma'am.

Miss W.—People—the multitude—the everybody—which are so much feared, are *the world*, and by fearing them, shaping your actions and your opinions to please them, you are indeed following that world which you have renounced. But what does St. James say of those who will be friends of the world?

Agnes.—"Whosoever, therefore, will be a friend of the world, is the enemy of God." (St. James, iv. 4. See also Gal. i. 10. 1 Tim. vi. 17.)

Miss W.—One or two examples of the way in which we fear the opinion of the world and try to keep friends with it, I should like you to give me. About going to church regularly twice a Sunday, and on week days, what is the common opinion about it?

"That there is no call to go on week days," said several.

"That once a Sunday is often enough," said Anna.

Miss W.—And what is thought of those who go to church whenever the bell rings?

All.—That they are setting up to be better than their neighbours.

Miss W.—And does not the fear of this keep some away?

"Yes, Ma'am," replied two or three.

Miss W.—What voice is really speaking in such opinions as these?

Rose.—The voice of the world.

Miss W.—Or again, if you have been injured by anybody, what does the world expect you to do?

Several.—To return the evil.

Miss W.—Yes, to revenge yourselves; and the world—the everybody—who is so much feared, would call you "mean spirited" if you did not. But what says our Saviour?

Several.—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (St. Matt. v. 44.)

Miss W.—The world says one thing, Christ teaches another. Must we guide ourselves by the opinions of the world or by Christ's teaching?

Agnes.—By Christ's teaching.

Miss W.—Yes, indeed; that is so; though enemies of the world, we may be the "children of our Father which is in Heaven." We see, then, how, indeed, we are tempted in every way by the evil of others, by communication with them, by their examples, and by their opinions; but that by the vows of our Baptism, we have promised we will not communicate with them, we will not follow their example, we will not be guided by their opinions. What does our Saviour promise to those who confess Him before men?

Agnes.—"Whosoever, therefore, shall confess Me before men, him will I confess also before My Father which is in Heaven." (St. Matt. x. 32.)

Miss W.—But what does He go on to say of those who fear the world and deny Him?

Several.—"But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven." (Verse 33.)

Miss W.—Does He not at the same time warn His disciples as to what they must expect in the acknowledging of Him?

Rose.—"I came not to send *peace*, but a *sword* . . . a man's foes shall be they of his own household." (Verses 34—36.)

Miss W.—Is it not the same still? Those who set themselves earnestly to renounce the world, will have the world against them. You must be prepared to meet with ridicule and harshness, perhaps from those of your own household. But must the fear of this turn us from our purpose?

"No," said Agnes, "or Christ will deny us."

Miss W.—Again, you may go on with the verse that follows.

Ruth.—"He that loveth father or mother more than Me, is not worthy of Me . . . . and he that taketh not his cross and followeth after Me, is not worthy of Me."

Miss W.—Yes; we must be ready and willing to take up the cross He prepares for us, not fearing the world—those who can kill only the body—but fearing Whom?

Mary.—"Fear Him, which after He hath killed, hath power to cast into hell; Yea, I say unto you, Fear Him." (St. Luke, xii. 4, 5.)

Miss W.—And what bright prospect has our Saviour left to those who are persecuted for righteousness' sake?

Several.—Reward in Heaven. "Rejoice and be exceeding glad: for great is your reward in Heaven." (St. Matt. v. 11, 12.)

Miss W.—Set that reward always before you, and your work will be comparatively easy.

As Miss Walton stopped speaking, she looked at her watch, and found the lesson had already been long, although she had not mentioned several other ways in which the world tempts us. "We have not finished our subject," she said, "but you have had quite enough to remember to-day, and I will leave speaking of another way in which the world tempts you until next Sunday; though I had intended to finish to-day. Now you may put away your books and go."—*Jackson's Stories and Lessons on the Catechism.*

A REMARKABLE MONUMENT.

We have before noticed the affecting case of the child Dannan, who was whipped to death at Milwaukee for persisting in telling the truth. A public monument is about to be erected to this poor, but most exemplary Christian child, as a martyr to truth; and a beautiful engraving of it is just published, the proceeds of which are to be appropriated to the fund for that purpose. The Committee have, in furtherance of the object, issued the following

CIRCULAR

To the Sabbath School Children of the United States:

DEAR CHILDREN.—In the month of October, 1844, a poor but pious family of the name of Dannan came to Milwaukee, Wisconsin, from Trevelyan, Cornwall, England. The family consisted of nine persons, Benjamin Dannan and Mary his wife, and seven children; Emanuel, the youngest, was born in Trevelyan, Feb. 25th, 1844. In March, 1847, the father died of consumption, brought on by severe labour and exposure. When cautioned in reference to it by a friend, he said, "God has given me this wife and these children, and I wish not only to provide for them, but also to teach them by my example, to learn and labour truly to get their own living, and to do their duty in that state of life unto which it shall please God to call them." In July, 1847, the mother also died, and the children were left alone, yet not alone, for God watched over them, and kept alive in their hearts that love of truth which had been implanted there by the teachings and example of their pious parents, and which "Emanuel," in the language of one of his sisters, "was old enough to learn and *not forget.*" After the death of his mother, Emanuel remained two months with the Rev. Benjamin Akerly of Milwaukee, who was ever ready to aid the orphan and the destitute, and was afterward placed by him under the care of Joseph Moore, Emanuel's uncle, with whose family he remained until the death of Mr. Moore and his wife, when he was taken into the Milwaukee poor-house, where he remained until the Spring of 1850, when he was adopted by Samuel W. Norton, a man residing in Marquette county, Wis., with whom he resided two and a half years, and until he was found in the house of his adopted father *dead*, having been, by Norton's own confession, *whipped to death.* Norton and his wife were arrested for manslaughter. In the language of the Hon. Judge Larrabee, before whom they were tried, it appeared that,

> The defendants—husband and wife—were respectable farming people, residing in Marquette county, and were childless. They had two orphan children bound to them—one a little girl about ten years of age, and the other the boy Emanuel, eight years of age. I have no means of ascertaining any thing of the previous history of Emanuel, and only know that he was taken from the Milwaukee Poor House. He was a fragile child, and had never been in robust health. Those who knew him, spoke of him as an intelligent, bright blue-eyed boy, and very winning in his playful little ways.
>
> It appeared from the testimony of the little girl—who was the sole witness to the torture—that Emanuel was charged with having told a lie. What the lie was, we could not, by either persuasion, or by fear of punishment, induce her to tell. The counsel for the State exhausted their ingenuity in vain; nor could I, after drawing her to me, and by soothing words, endeavouring to quiet her fears, induce her to tell what the lie was. The child had evidently been intimidated by threats of personal injury. This was afterward ascertained to be the fact, when the trial was over, and her foster-parents safely lodged in prison. She then said that Emanuel had, by chance, discovered the woman in a criminal act, and had told her, and she had told her wicked parents. Hence it became all-important to the woman (who had succeeded in quieting her husband) that the *lie* should be whipped out of Emanuel. Accordingly, the man procured six whips—the toughest kind of swamp willow—which, by his own confession, were four feet in length, and as large at the butt as one's little finger, and about 9 o'clock at night took Emanuel—who still persisted in telling the truth—to the loft of the cabin, and having stripped him to his shirt, wound that around his neck, and tied him up, by a cord, by both wrists, to a rafter, so that his feet but barely touched the ground.
>
> Here he whipped him for two hours, only resting at intervals to procure a fresh whip, or to demand of his victim that he should own that he told a lie. The boy's only answer was, 'Pa, I told the truth. Pa, I did not lie.' The girl said that Emanuel *did not cry much*; and it is probable that he fainted during a portion of the time, as the injuries upon his body, testified that there was not a spot, from the arm-pits to the ankles, large enough to place your finger upon, but was covered with livid welts; and that in very many places the skin was broken!
>
> And still the brave boy held out! He must have had a sainted mother, for the teachings of none other could have so implanted truth in his every fibre.
>
> Yes—still he held out: and when he was taken down, with the cords cutting deep into his little wrists, and the warm blood trickling from his limbs, with his head upon his murderer's shoulder, his last words, 'Pa! I am so cold!' and then his pure spirit fled for ever, beyond the reach of torture and inhumanity, to that bright world where wrong and oppression can never be known.
>
> He unquestionably died with TRUTH still in his heart, and was a martyr to it.
>
> The whips were quite worn up, as the splintered fragments were afterward found. The trial, as you may imagine, was one of deep and painful interest. There was scarce a dry eye in the court room. The verdict was *manslaughter in the first degree*, and the convicts were sentenced to ten years' imprisonment in the State Prison—the extreme penalty of the law.

At the last Convention of the Wisconsin Sunday School Union, a Committee were appointed, who, with others, were subsequently incorporated by Act of the Legislature of the State of Wisconsin into an Association, entitled the Dannan Monument Association, with power to erect a monument or such other testimonial as they might deem proper, to perpetuate the memory of Emanuel Dannan.

In pursuance of the objects for which we are associated together, we address you.

It is the desire of the Association that a beautiful marble monument should be erected in a public square of the city of Milwaukee, that shall be a pillar by night and by day, to guide the thousands hurrying by—the mariner, the immigrant, and the citizen—in the pathway of truth, to the land of promise. We desire, also, to raise a fund to establish new Sabbath Schools in the West, and to educate destitute children.

Sabbath School Children of the United States, will you give of the abundance which God has given to you for so noble a purpose? Will you raise on the Western shore of the mighty Michigan, the first monument to truth ever erected? Will you aid in perpetuating the memory of the little martyr Emanuel, the Sunday School Scholar? Will you aid in establishing Sabbath Schools in the new settlements, and spreading the Word of God over the broad prairies of the West, and raise in the hearts of thousands of destitute children, a monument of gratitude, truth, and love, that shall endure when time shall be no more, and until the contributors shall, if they love truth like Emanuel, have gone to that happy home where falsehood or aught that maketh a lie can never enter?

THE LATE AUGUSTUS N. SALTUS.—We last week recorded the premature death, at St. Augustine, Florida, of Mr. A. N. Saltus, of this city. He received, it appears, very kind attentions from a reverend gentleman upon the spot, to whom his bereaved mother has addressed the following Lines:

A Tribute of Gratitude to the Rev. Mr. Brigham.

"I was sick and ye visited me."

In the garden of a sunny clime,
Where balmy breezes played,
Fanning the blossoms of the lime,
A pallid stranger strayed;—
A smile of love lit up his face,
And joy flashed brightly o'er,
While hope portrayed in health and grace
Sweet home—his home no more.

Who would have thought in myrtle bower,
Hidden 'mid roses sweet,
Lurked Death—who fell'd with fatal power
The stranger at his feet:
The victor's pean rent the air,
Borne on the lightning's rod
By angels fair, whose blessed care
Comes with the bolt of God.

While tears were yet by anguish won,
For loved ones gone before,
How swells the list—a husband, son,
And father, smile no more!
His love of life, his youth, his ties,
Were unavailing pleas—
Our prayers, our sighs, our groans and cries,
Unheard in God's decrees.

Absent from fond maternal care,
His wife and children's love,
The golden rule made Brigham there
Each christian virtue prove:
Religion knelt at mercy's shrine,
Friendship in cypress met—
Kind fellowship made man divine,
And heaven in his debt.

A. S.

ROMANIST MODERN ART.

It is of the highest importance, in these days, that Romanism should be deprived of the miserable influence which its pomp and picturesqueness have given it over the weak sentimentalism of the English people; I call it a miserable influence, for of all motives to sympathy with the Church of Rome, this I unhesitatingly class as the basest: I can, in some measure, respect the other feelings which have been the beginnings of apostasy; I can respect the desire for unity which would reclaim the Romanist by love, and the distrust of his own heart which subjects the proselyte to priestly power; I say I can respect these feelings, though I cannot pardon unprincipled submission to them, nor enough wonder at the infinite fatuity of the unhappy persons whom they have betrayed:—Fatuity, self-inflicted, and stubborn in resistance to God's Word and man's reason!—to talk of the authority of the Church, as if the Church were anything else than the whole company of Christian men, or were ever spoken of in Scripture as other than a company to be taught and fed, not to teach and feed. Fatuity! to seek for the unity of a living body of truth and trust in God, with a dead body of lies and trust in wood, and thence to expect anything else than plague, and consumption by worms undying, for both. Blasphemy as well as fatuity! to ask for any better interpreter of God's Word than God, or to expect knowledge of it in any other way than the plainly ordered way: if *any* man will do he shall know. But of all these fatuities, the basest is the being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass; to be blown into a change of religion by the whine of an organ-pipe; stitched into a new creed by gold threads on priests' petticoats; jangled into a change of conscience by the chimes of a belfry. I know nothing in the shape of error so dark as this, no imbecility so absolute, no treachery so contemptible. I had hardly believed that it was a thing possible, though vague stories had been told me of the effect, on some minds, of mere scarlet and candles, until I came on this passage in Pugin's "Remarks on articles in the Rambler":—

> Those who have lived in want and privation are the best qualified to appreciate the blessings of plenty; thus, to those who have been devout and sincere members of the separated portion of the English Church; who have prayed, and hoped, and loved, through all the poverty of the maimed rites which it has retained—to them does the realization of all their longing desires appear truly ravishing. * * * * Oh! then, what delight! what joy unspeakable! when one of the solemn piles is presented to them, in all its pristine life and glory!—the stoups are filled to the brim; the rood is raised on high; the screen glows with sacred imagery and rich device; the niches are filled; the altar is replaced, sustained by sculptured shafts, the relics of the saints repose beneath, the body of Our Lord is enshrined on its consecrated stone; the lamps of the sanctuary burn bright; the saintly portraitures in the glass windows shine all gloriously; and the albs hang in the oaken ambries, and the cope chests are filled with orphreyed baudekins; and pix and pax, and chrismatory are there, and thurible, and cross.

Phidias can niche himself into the corner of a pediment, and Raffælle expatiate within the circumference of a clay platter; but Pugin is inexpressible in less than a cathedral? Let his ineffableness be assured of this, once for all, that no difficulty or restraint ever happened to a man of real power, but his power was the more manifested in the contending with, or conquering it; and that there is no field so small, no cranny so contracted, but that a great spirit can house and manifest itself therein. The thunder that smites the Alp into dust, can gather itself into the width of a golden wire. Whatever greatness there was in you, had it been Buonaroti's own, you had room enough in it for a single niche: you might have put the whole power of it into two feet cube of Caen stone. St. George's was not high enough for want of money? But was it want of money that made you put that blunt, overloaded, laborious ogee door into the side of it? Was it for lack of funds that you sunk the tracery of the parapet in its clumsy zigzags? Was it in parsimony that you buried its paltry pinnacles in that eruption of diseased crockets? or in pecuniary embarrassment that you set up the belfry foolscaps, with the mimicry of dormer windows, which nobody can ever reach nor look out of? Not so, but in mere incapability of better things.

I am sorry to have to speak thus of any living architect; and there is much in this man, if he were rightly estimated, which one might both regard and profit by. He has a most sincere love for his profession, a heartily honest enthusiasm for pixes and piscinas; and though he will never design so much as a pix or a piscina thoroughly well, yet better than most of the experimental architects of the day. Employ him by all means, but on small work. Expect no cathedrals from him; but no one, at present, can design a better finial. That is an exceedingly beautiful one over the Western door of St. George's; and there is some spirited impishness and switching of tails in the supporting figures at the imposts. Only do not allow his good designing of finials to be employed as an evidence in matters of divinity, nor thence deduce the incompatibility of Protestantism and art. I should have said all that I have said above, of artistical apostasy, if Giotto had been now living in Florence, and if art were still doing all that it did once for Rome. But the grossness of the error becomes incomprehensible as well as unpardonable, when we look to what level of degradation the human intellect has sunk at this instant in Italy. So far from Romanism now producing anything greater in art, it cannot even preserve what has been given to its keeping. I know no abuses of precious inheritance half so grievous, as the abuse of all that is best in art wherever the Romanist priesthood gets possession of it. It amounts to absolute infatuation. The noblest pieces of mediæval sculpture in North Italy, the two griffins at the central (West) door of the cathedral of Verona, were daily permitted to be brought into service, when I was there in the Autumn of 1849, by a washerwoman living in the Piazza, who tied her clothes-lines to their beaks: and the shafts of St. Mark's at Venice were used by a salesman of common caricatures to fasten his prints upon; and this in the face of the continually passing priests: while the quantity of noble art annually destroyed in altarpieces by candle-droppings, or perishing by pure brutality of neglect, passes all estimate. I do not know, as I have repeatedly stated, how far the splendour of architecture, or other art, is compatible with the honesty and usefulness of religious service. The longer I live, the more I incline to severe judgment in this matter, and the less I can trust the sentiments excited by painted glass and coloured tiles. But if there be indeed value in such things, our plain duty is to direct our strength against the superstition which has dishonoured them: there are thousands who might possibly be benefited by them, to whom they are now merely an offence, owing to their association with idolatrous ceremonies. I have but this exhortation for all who love them,—not to regulate their creeds by their taste in colours, but to hold calmly to the right, at whatever present cost to their imaginative enjoyment; sure that they will one day find in heavenly truth a brighter charm than in earthly imagery, and striving to gather stones for the eternal building, whose walls shall be salvation, and whose gates shall be praise.—*Ruskin's Stones of Venice, Appendix.*

FREE PEWS.

We are rejoiced to see that both in England and the United States the pew system, as it is called, does not meet with as much favour as has been accorded to it in times past. We have often expressed our views upon it, and the more we reflect upon it, the more are we convinced that is not in accordance with the spirit of the Gospel. Upon a former occassion we expressed ourselves thus:

> The Church of God ought to be free, *for all* are invited to enter its sacred precincts. "Come unto me all ye that are weary and heavy laden." "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye buy and eat; yea, come, buy wine and milk, without money and without price."

Deeply impressed with these truths, the Convention of this Diocese, held in the year 1849, passed the following resolution:

> *Resolved*, That this Convention believes it would greatly conduce to the interest and advancement of the Church, were every parish church free to all persons, as it was in Apostolic and primitive times. The Convention, therefore, most earnestly recommends to the vestry of every parish where a church may hereafter be erected, to provide that there shall be no pews sold or rented, but that the said church shall be open for all persons to worship therein freely. The Convention believes that an equal amount of salary for the minister can be raised by voluntary subscription and other means; and regarding the system of selling and renting pews, as injurious to the best interests of the Church, and as having a tendency to exclude the poor and humble from becoming stated worshipers therein, it is earnestly hoped by this body that the system will be abolished by the vestries of such churches as have it in their power yet to do so, and by all where the system has been adopted and practiced; where it can be done with the consent of the pew-holders.

The Diocese of Mississppi, we believe, was the first to act on this important subject. We say important because we feel that the true interests of the Church, and of religion, require that the sanctuary, like the air we breathe, should be the common property of all. In accordance with the request contained in these resolutions, the pew-holders in Christ Church, Vicksburg, voluntarily surrendered their pews, and the vestry declared the seats free. Since the seats have been free, the history of the Parish shows that the Rector's salary, and all the wants of the church, have been more fully met than before. We were much gratified, when we learned that the Diocese of Western New York, had also acted on this matter, and adopted at its late Convention, the following resolutions:

> *Resolved*, That in the judgment of this Convention, the practice of selling pews, or leasing them for a great number of years, is unwise and inexpedient.
>
> *Resolved*, That it be recommended to all the congregations of this Diocese, that whenever, hereafter, church edifices are to be built, the parishioners be invited and encouraged, to undertake their erection without individual property in the seats.

The free pew system has succeeded most admirably in Mississippi, wherever it has been tried, and we hope to see the day when it will universally prevail.—*Church Herald.*

ORIGIN OF SILK.—In the early ages of the Christian era, the inhabitants of the little Island of Ceos, in the Ægean, near the coast of Africa, were accustomed to manufacture a species of silk, or rather a sort of thin gauze, from the web of a worm, which they feed upon leaves of the oak, the ash, and the pine trees; and this Cean manufacture, the invention of a woman, was long admired, and extensively used, both in the East and at Rome, for female dresses. They were, however, after a while, superseded by the Chinese silks, which at that early period were so costly that but few, comparatively, could afford to wear them. Aurelion is said to have complained that a pound of silk was sold at Rome for twelve ounces of gold. The Phœnician women sometimes unraveled these costly fabrics, and multiplied the precious materials by a looser texture and an intermixture of linen threads. For more than two hundred years after the age of Pliny, the use of silks as a garment, was entirely confined to the female sex, and it is said that the Emperor Elagabalus was the first Roman who by the adoption of this effeminate habit "sullied the dignity of an Emperor and a man."

Silk was supplied to the Romans by the agency of the Persians, who, in their turn, procured it, with quantities of aloes, cloves, nutmegs, and sandal wood, from the Chinese merchants, and conveyed it to their own country, at first by long, toilsome, and dangerous journeys, in caravans, and subsequently by vessels which carried on a beneficial trade between the silk merchants of China and the inhabitants of the Persian Gulf.

As the use of silk became more and more indispensable to the Romans, the Emperor Justinian, in the middle of the sixth century, seeing with concern that the Persians had secured, both by land and sea, the monopoly of this important supply, and that the wealth of his subjects was continually drained by a nation of enemies and idolators, tried various expedients to remedy the difficulty, but without success. Finally two Persian monks, actuated by some stronger impulse than that of patriotism, and encouraged by the promises and persuasions of Justinian, penetrated the silk growing country, and concealing a large number of the eggs of the silk worm, in a hollow cane, succeeded in returning safely and in triumph with the spoils. These eggs were hatched by artificial heat, and the worms being carefully taken care of, and fed on mulberry leaves, lived and laboured, and wove their golden tombs, and soon the Romans achieved a greater perfection in the art of educating the insects and manufacturing the silk, than the Chinese themselves. Since that period, the culture and manufacture of silk has never been exclusively confined to any distinct portion of the earth, but has been encouraged and practiced whenever and wherever it could be made profitable. The Southern countries of Europe, however—France, Italy, and Spain—still retain the supremacy which they acquired in the sixth century; and it is from those countries, that we now derive our finest silks and most costly and luxurious laces.

FASHION AND FOLLY.

Fashion is, nine times out of ten, nothing but folly, whether we regard it in its character or its conceptions, its actions or its results. A sensible article we have just read in the Philadelpha *Ledger* shows, very forcibly, how oft it engenders disease, and shortens life. But of all the follies, or rather the mischiefs, of fashion, those are the most awful which affect the serious, the momentous subject of religion; and yet, where is the congregation of professing Christians, assembled for that most solemn and sacred of all our acts, the Worship of Almighty God in His Holy Temple, among whom fashion is not constantly and wantonly introduced! For the present, however, let us confine our attention to that sphere of its operations in which our Philadelphia contemporary has presented it—only expressing the hope, that the Daughters of the Church, above all, will not confine their reproval of it to the manifestation of its evils which is thus so strikingly exhibited:—

Fashion has always been considered synonymous with folly, yet thousands who acknowledge this, persist in obeying its behests, because they say it is, after all, but a harmless absurdity. Many a woman, in our own hearing, has thus laughingly excused herself for wearing a bonnet that is no protection to the head, appearing in a low-necked dress at a party, or even appearing in a thin talma when the thermometer was almost at zero.

But the truth is that fashion is any thing but a harmless thing—not only as regards the dress it dictates, but the habits it demands. It is as far from being the innocent tyrant that it is claimed to be as a tallow candle is from being the sun in heaven. The preservation of health should be the first object of dress; the adornment of the person the subsidiary one. And no fashion is rational which does not thus consult utility before mere beauty. Who builds a house with an imposing stone facade, but chambers of reeds, that let in the damp, the night air, and the storm? In reality, that only is truly beautiful which has its basis in utility. Yet, modern fashion, so far from regarding this great truth, ignores or violates it continually—as paper-soled gaiters, thin ball dresses, and bare arms and shoulders testify.

So much, however, has been said on fashionable female attire, that we shall consider fashion rather in regard to the habits it inculcates than the dress it prescribes. The health of our daughters, wives, and sisters is sacrificed quite as much to the vicious customs which fashion inculcates as to the unsuitable costume it tyrannically demands. Of late years, for example, it has come to be unfashionable for women—even those removed by only a single degree from the condition of operatives—to do any work which, in the cant phrase, is "degrading," or "vulgar," or "drudgery." Wives scorn to go into the kitchen, as their mothers did, roll up their sleeves, and make bread; and daughters, if they cannot make calls all the morning, read novels and sleep all the afternoon, and go out to a party in the evening, think themselves miracles of suffering. The consequence is, that between fashionable dissipation, fashionable idleness, and fashionable scorn of wholesome household exercise, there are ten women in bad health now, where there was one in the days of our grandmothers. Nervous diseases, and diseases of the digestive organs have increased beyond all parallel. One-half, if not two-thirds, of the sex, in our great cities, are wanting in that vigorous health, which is necessary for their own comfort, for the happiness of their households, or for sound constitution in their progeny.

Even those women who are forced to earn their own livelihood, suffer from the despotic exactions of fashion—partly in consequence of a false pride in the mistress, which makes her ordinarily treat kitchen girls as being of a different order; partly in consequence of the character of the work, and partly from the fashionable disgust at being called a "servant"—for there is a fashion even in this. Thousands of young females are starving, as needle-women, pining for fresh air, and suffering pains in the chest from incessant stooping, when the demand for good house servants is notoriously in advance of the supply, and when health, plenty, and comfort might be obtained, if it was not for fashion and pride. The average life of a needle-woman is less than ten years, and two-thirds die of consumption; yet because this kind of work is considered more "respectable" than being nurserymaid, chambermaid, or cook, thousands of young women choose it, even with the certainty before them of an early grave. We may apostrophize fashion as liberty was once addressed, and exclaim, "Oh! Fashion, in thy name what deeds have been done."

If rum slays its tens of thousands among men, fashion slaughters nearly as many among women. Who will suggest a prohibitory law against the follies of fashion?

THE CZAR IN HIS SLEDGE.—Let us stand on one side, for the Emperor's sledge is coming. He is dressed in a gray military cloak and leather helmet ornamented with gold, precisely similar to that of any other officer. He has a fine face; his fair complexion and the general cast of his features show his German descent, but there is something peculiarly disagreeable about his eyes. His noble figure amply fills the sledge, which drives at a rapid rate past us. His Majesty looks much older than a few months ago; his hair is grayer and his shoulders rounder, yet he is a fine man still. He acknowledges the low bows of his people by a military salute, and leaves behind him as he advances many open mouths and wide-staring eyes among the sheepskin gentry, who perhaps have just come into St. Petersburg with the "winter-loads," and can scarcely gaze their fill at the Czar, who, in their ignorance, they imagine a kind of God upon the earth. Look! the Emperor is giving a military salute to some ladies in a blue carriage, with two Cossacks in scarlet behind; it is Her Majesty the Empress, and her daughter. The red uniform of the Cossacks is the distinctive mark between her livery and that of the wife of the heir apparent, which is blue.—*The Englishwoman in Russia.*

Wavering faith and wavering resolutions give great advantage to the tempter.—*Henry.*

HEBDOMADARY.

SUNDAY, March 25—*Fifth Sunday in Lent.*—This is called Passion Sunday, because the Church now begins to call our attention, in the Epistle for this day, to the sufferings of our Lord. The Collect is again a prayer for strength under abstinence. When the body is weakened by fasting, and the soul weighed down with the sense of its sin, we should sink but for the merciful support of God. For this support we pray; that we may be directed what to do, that we may be blessed in doing; that the body may be preserved from misfortune, the soul from sin and temptation; that in the end we may come to His Everlasting Kingdom.

To-day is also the *Annunciation of the Blessed Virgin Mary.* By the word "Annunciation" is meant the delivery of the promise to the Virgin Mary, that she should be the mother of the Messiah. This had been before announced by the Prophets to all mankind, and was now made known to the blessed Virgin by the Angel Gabriel, as upon this day. In the Collect for this day, we are led from the subject of our Lord's Incarnation, or "coming in the flesh," to the *end* for which He came, *viz:* to suffer in the flesh for us men and for our salvation. We pray that by our sharing His cross and passion in our own person, as well as by what He suffered for us, we may rise from the death of sin now, and hereafter may share His glory.

AMERICAN COLLEGE GOVERNMENT.

Yet after all, it cannot be denied that the most unanswerable vindication of the existing system of college government, leaves upon the minds of many, an unsatisfied impression, and that the reply will continually recur—"But you offend the self-esteem, you mortify the pride of character, you wound the innate feeling of personal dignity, in a sensitive young man, by subjecting him to a code of regulations fit only for the government of boys." True, we do this; if a young man, whose maturity of years and fixedness of principle enable him to be a law to himself, chooses, on joining our community, to regard our system of law as having been established expressly for him. But it is not for such that we legislate; nor is it just to denounce our rules as oppressive, because there are some individuals for whom they are unnecessary. The difficulty is to induce the public—even the most sensible part of the public—to reflect, that all laws must be made to meet the cases of those who most need restraint, and not of those who need it least.

It is a very great disadvantage of college government, that it can provide but one system of discipline for all variety of subjects; and that consequently, the stringent system which the more volatile—those in whom the boy spirit still predominates—require, is felt to be unreasonably oppressive and galling by the graver class who disdain even the suspicion of puerility. The popular idea of the college student is drawn much more from the latter class than from the former.

It is a curious fact that, while the popular idea of the college student at the present day invests him very much with the character of a man—though many individual students are in fact but boys,—in the early history of colleges, both in this country and abroad, the case was completely the reverse, and the college or university student was looked upon and treated as a mere school-boy. It was this fact, indeed, which, if it did not determine the erection of colleges and halls in the universities, at least suggested the form of their organization. The Universities of England taught only, and assumed no responsibility for the deportment or morals of the students. The lecturers—ultimately styled professors—did nothing, and do nothing to this day, but lecture; they heard no recapitulations of the subjects by the students—that is, no recitations. But boy learners require both moral control and mental drilling. The colleges and halls were erected to subserve both these purposes. In these establishments the students were boarded, lodged, and kept under close supervision. They were each governed by a master, assisted by one or more tutors as necessity might require. It was the business of the tutor to see that the youths duly attended the lectures, and to interrogate them upon what they heard—that is, to hear them recite. It was also his business to give them religious instruction, and to "do all that in him lay to render them comformable to the Church of England." In addition to this, he had the further rather troublesome charge of "containing his pupils within statutory regulations in matters of external appearance, such as their clothes, boots, and hair," with the somewhat unpleasant liability, in case his unmanageable urchins evaded his vigilance, expressed in the following clause—"Which if the pupils are found to transgress, the tutor, for the first, second, and third offence, shall forfeit six and eight pence, and for [the fourth, shall be interdicted from his tutorial functions." Corporal punishment was inflicted, says Sir Charles Lyell, in the English Universities, so late as the time of Milton. The same appears to have been true in the early years of Harvard and Yale, in this country. Down to the commencement of the present century, the fagging system survived in both those colleges—a system which rendered the student, during his freshman year, the drudge of his fellow-students above him; and to quite as late a period, the whole body of the students were compelled to observances toward the college officers, which would now be held to be degrading, and could only then consist with the idea that the student is a mere school boy. In those primitive days, nice questions of casuistry, as to how far a student may or may not, by his testimony, rightfully or honourably criminate his fellow, were unknown; but the youth who refused to testify—if that phenomenon ever occurred—was neither remonstrated with nor dismissed, but simply, I suppose, "licked!" However, we have changed all that, and very properly; but so far has the change gone, at the present day, that nearly all attempts on the part of college Faculties to use coercion of any kind, if not resisted *in limine*, are at least met with remonstrance and complaint.

From the foregoing statements, it is apparent that the American colleges have assumed to themselves the double duty, which, some centuries ago in England, was divided between college and University—the duty of instruction and that of government. Our college officers neither live in the same building nor eat at the same table with the students, nor are the premises shut in by walls, or secured by locks and bolts. In the absence of these material safeguards, we have spun around our colleges a cob-web of words; instead of immediate and constant supervision, we have substituted law; instead of bolts and bars, we have invoked penalties; instead of substantial stone and mortar, we have built our reliance upon a barricade of paper. What wonder that the merest breath sometimes bears down the barrier before it!—*Letters on College Government, by F. A. P. Barnard, M.A.*

GOD KNOCKING AT THE DOOR OF OUR HEARTS.

God "stands at the door and knocks." Some will be asking, How does this happen? It happens in many, in very many ways. You have nothing to do but simply to observe what human life is, and then you will readily understand how God works in the heart of man. Observe what God has done either publicly to us as a people, or privately to each one of us throughout our lives. Publicly to us as a people, God speaks to us by His Gospel and by His Church. First, we see around us, and within our hands, a holy Book which contains His revealed Word; the fact of this revelation of God's Will being here, is to every thinking mind as His Voice speaking to us. Secondly, we see around us, ourselves forming a part, His Church; a society of holy men confessing one faith, wrought together, by a union of customs and doctrines, into one body, of which He is the Head, and we the members. This body we trace as existing from Him and by Him, under the Apostles first, then their successors, then Bishop succeeding Bishop, through a long series of years, until we find the present pastors and bishops preaching Christ Crucified, and baptizing in His Name. Then we see in this Church many ordinances of His institution; above all, the Holy Eucharist, with Its offerings and oblations; the Body of our Redeemer, and the Blood of our Redeemer, given by the priest, and received by the faithful. All these things we see so wonderfully and miraculously preserved throughout ages, according to His promise; the Church teaching them, labouring for them, and suffering for them; and the gates of Hell not prevailing against it.

For instance, who can enter this holy Tabernacle of the Lord, and behold the signs of His Living Presence here on every side around him—this holy Altar on which the oblation of His Body and Blood, Who died for us, is weekly offered; this Font, filled with pure water, by which in holy Baptism the sins of nature are washed away according to His promise; these holy servants of God occupied in the offices of *His* priesthood, Who promised, eighteen centuries ago, that he would be with us always, even unto the end of the world; Who can behold us at this time a congregation lifting up joint prayers and praises for *His* glory, Who, eighteen centuries ago, promised that when two or three should be met together in His Name, there He would be in the midst of them; who, I repeat, can behold these perpetual living witnesses of God, and not reflect that they are His ways of doing what He said He would do: "*Behold, I stand at the door and knock?*"

But, again, not only is our text verified in these which I may call natural or general ways of God's speaking to us, but there are also, in each one of us, particular and individual ways in which He equally testifies of Himself. There is a still small voice within each man's heart, accusing or else excusing to himself everything he says, thinks, and does.

It is not until a very long period that this still small voice is quite silenced. Time after time it makes demands upon us, warns us, expostulates with us, argues with us, not suffering us to fall into sin without a check. There are, beside, chastisements sent from God, in sickness, worldly disappointments, sorrows, bereavements of those we love, death of friends—all causing us to reflect, and give heed to our ways, and return to God. It was the case with David, who, sinning fearfully against God, was as fearfully punished and chastened under His wrath, a wrath which worked mercy, so that he said: "It is good for me that I have been afflicted, that I might learn Thy statutes."

There are also fears and terrors where sin is obstinately persisted in, causing us to tremble at the anticipated judgments of God. It was the case with Felix, who, when Paul "reasoned of righteousness, temperance, and judgment to come, trembled." There are also mercies and loving-kindnesses unexpectedly visiting us, causing us to be softened toward God in spirit and in love. It was the case with Cornelius, who, without any thought or knowledge of such an event, was suddenly visited by a vision from God, leading him, a heathen, to Baptism and Christianity. All these, my brethren, and many such others, are ways in which, as it is said in the text, "God stands at the door and knocks."

If, therefore, we say, as Scripture bids us to say, "that of ourselves we can do no good thing," it does not follow that we should say, being guilty of every evil thing, it is no fault of ours. If the opinion is true, as certainly it must be confessed to be true by every one who knows his own heart, that both faith and good works must come from God, it does not follow that we, having no faith and no good works, are, therefore, to be held harmless; very far from it.

In such a country as this, with the holy Catholic Church of Christ sending forth her branches far and wide among us—with all the Gospel promises fulfilled, in the privileges and ordinances of one of His most favoured people—with every street in some way recording His Name—with all our customs and habits founded on His Word; in such a country as this, there can be no one out of the reach of God's Holy Spirit, either of love or of warning.

If it be true that we cannot originate anything good, it is also true that God originates everything that is good for us. If it be true that we have, in ourselves, neither will, nor understanding, nor affection toward God, it is also true that God furnishes, and puts before us, both a will, and an understanding, and an affection toward Him. If it be true that we are disinclined to love God, it is also true that God is not disinclined to love us; but that He is, in the multitudinous ways of His Grace, drawing us to Himself, and forbidding us not.

No man here can say, God's Voice has never sounded within the precincts of his dwelling. No man can say, the Hand of God has never knocked at the door of his tabernacle; and if so, why is he yet in sin? At whose charge must it be that he is still far away from God? No; the one truth remains fixed and unshaken—namely, "THAT WE CAN DO NOTHING OF OURSELVES;" conjointly with the other, that IF WE ARE IN SIN, IT IS OUR OWN FAULT.—*Rev. W. J. E. Bennett.*

THE FIFTH SUNDAY IN LENT.

Death, the certain sequel of life, is, to the reflective mind, ever novel and impressive, while the generality of mankind regard it as too common-place an event to excite other than a passing thought. That we should weep for all who die, was not designed by Infinite Wisdom; as in that case, the requisite obligations of life would either be entirely neglected, or else drag heavily their weary chain. On the easel of the artist the unfinished sketch would betray that the fire of genius had gone out in sorrow—perchance, never more to reillume the dusty canvass. The implements of the mechanic and labourer would be heard only at remote intervals, joy and peace become aliens, and all the "daughters of music be brought low."

Every child of earth, in journeying through its intricacies, finds an "Oak of Weeping," beneath which to indulge his selfish sorrow. The bitter stream darkeneth his cup of delight, until—bending to an evil reason shows to be inevitable, or with Christian faith, meekly murmuring, "Thy will be done"—he again entereth the arena of life to renew his contest with the world, feeling, in both instances, but with opposite results, that the Eden of earth is at best productive of thorns.

The bands of love and affection, instituted by God, are profaned by man, when his hardened sensibilities refuse to lament their disunion; therefore, let the tenderest drops bedew the clods of the valley, shutting from thy view the loved ones bestowed by mercy, to share with the life's golden and leaden hours; and when the solemn procession attendeth the stranger to his last home give one sigh over the departed spirit, and ponder on thine own mortality.

"If a man keep my sayings, he shall never taste death," saith the Son of God in the gospel of the day; therefore, the transition of a righteous soul from this world to the realms of glory, will be bright and exultant as the splendors of heaven meet his astonished apprehension.

Must I this life resign,
Must I in dust repose!
Then, mortal child, why thus supine,
When journeying to life's close!

Dread Death! thine awful call,
Impartial, bids the tomb
Receive the flowers that early fall,
In youth's fair, vernal bloom.

The babe, whose feeble eyes
Shun daylight's searching ray,
Thy dart, resistless, makes its prize,
Though born to sovereign sway.

Life's battle-field is strown
With many a grassy heap;
Yet thoughtless mortals still press on,
Nor pause to think and weep.

Grant me, O gracious Lord,
A living faith, that I,
When summoned by Thy mighty word,
May rise, no more to die.

—*Joys and Sorrows of the Ecclesiastical Year.*

THE GREAT EXHIBITION OF CANADA.

This Exhibition was opened at Montreal on the 6th inst., by the Governor General, Sir E. Head, who, with Lady Head, came up from Quebec specially for the purpose. There was a grand procession from Donnegana's Hotel to the City Hall, where it is held. The *Montreal Gazette* gives the following description of the scene in the Hall:—

Entering at the door the arrangements and decorations of the splendid room produce a pleasing effect upon the eye. Tasteful order is manifest in the arrangement of the articles exhibited. There are not too many of these to produce confusion, or to convey the impression that a great lot of things have been injudiciously brought together, without reference to their merits; but it is apparent, the display is sufficient for excellence, and the representation of the resources of the country. The room is decorated with various flags, and prominent among these, are the tri-colour of France and the Union flag of Britain. On all the windows are transparencies, representing Canadian and other scenes. Over the windows in letters of gold are the names of great men, British, French, and German. Intermingled with these, and decorating all the walls, are specimens of the Fine Arts, in oil-paintings, water colours, &c., and many of these are pieces of merit. At the top of the room a large organ is prominent, and two figures cut in wood show well. In the centre are the seats for the Governor and distinguished persons, and opposite to them a kind of gallery for the band. Immediately on one side of the door is the Napoleonic phrase:—"L'Empire c'est la paix," and on the other side: "God defend the Right."

So much for the general appearance of the room. Now for the articles exhibited. In entering, on the right the eye rests on machinery of various kinds, implements of iron, stoves, &c. These are placed on a slight elevation of frame work. On the same, to the left, are various agricultural machines and implements, and also agricultural products. There are broad walks all around these platforms. Proceeding up the middle walk to the centre of the room, you arrive opposite some beautifully made harnesses, leather hose, carriages, blacksmiths' bellows, &c., and immediately to the left, the attention is arrested by a beautiful and instructive map, on a large scale, by Mr. Keefer, showing the different routes to the West. This map affords an interesting study; but not waiting for that now, we pass on to the right, and are immediately struck by Mr. Logan's collection of minerals and ores. Some of these we have before described, but will again give them more particular attention. Suffice it to say now that they are of great value. Some of the specimens of marble and granite are very fine. In the centre of this portion furniture is placed, creditable to the skill of the manufacturers. Particularly were we struck with the magnificent piano made by Mr. Hood. It is an honour to Canadian art. Passing round, specimens of woollens and straw work are shown, and some of these are fine; further on are boots, shoes, hats, furs, snow-shoes, and various articles of dress; specimens of book-binding; stained glass, printing, &c., are also displayed in this neighbourhood. The whole of these things shall have our more particular attention hereafter. In the meantime the rattling of swords of the Montreal Cavalry, and "God save the Queen" from Prince's band, announce the arrival of the Governor-General, and the inauguration ceremonies claim attention.

As His Excellency and suite enter, all present in the room stand up. He is the prominent object of interest. Many for the first time now look upon him. He is evicently approaching the end of the summer of life; and the hand of about fifty years has tinged his remaining hairs with silver. He is above the middle height, and robust. He has a grave, intelligent air; and, altogether, is not a bad type of an Englishman. His dress is very plain, and everything about him manifests that sort of plainness which holds all kinds of ostentatious or meretricious display in contempt. He evidently seeks not for effect, and without desiring to make a personal allusion, we cannot forbear saying, he presents a striking contrast to predecessors of his in the gubernatorial office. The dress and bearing of Lady Head might be described in similar language to those of her husband, and the effect produced by both was very favourable.

Among the assembled crowd we noticed the Anglican Bishop of Montreal, and ministers from, we think, all the churches in the city, including some Roman Catholic priests. The bench, parliament, the professions, the mercantile community, and the citizens generally were well represented.

The Governor General was received with much cordiality by all classes; and an address of welcome and regard was presented to him at the Exhibition. There was also a grand banquet, at which, after "the Queen" had been toasted with immense enthusiasm, "His Excellency the Governor General" was drunk amid great applause, and appropriately responded to.

RARITY OF GENUINE PICTURES BY ANCIENT MASTERS.

Every individual who has had occasion to inspect the paintings commonly offered for sale, must have experienced wonderment at the claims set forth on their behalf, and marvelled how the world-wide reputations of the great masters could have been attained if what they see be the *chef d'œuvre*, or even the production of the name to which it is attributed. Now, all possess, more or less, the power of judging independently; it is, however, a power that needs cultivation, and one the culture of which depends less on the exercise of individual skill than the apt appliance of right principle, and the ready command of obtained information. We have had occasion to notice some of the sacred paintings in the Roman Gallery at the Stuyvesant Institute; and have now to commend the following remarks of the proprietor of that collection in a pamphlet on the "*Art of Viewing and Judging Paintings*," printed for private circulation, and a portion of which is now for the first time published:—

The greatest insult that can ever be offered to Fine Arts, is to regard them as merchandise; as if they could be imported like sugar and coffee, or any article of dry goods.

Original pictures of the ancients have never been in a shop for sale, and never will be. If they were at any time, it was because the shop-keeper himself did not know them.

This is so true, that many stores there are in Rome which look like Galleries, containing nothing but old pictures, beautifully framed, and some of them so jealously guarded in mahogany cases, that, while looking at them, you are desired to stand at a little distance, lest your very breath should injure them. But, notwithstanding all this, it is not there one will find original works. Such stores are for foreigners, and so they are in, or near, that city, where foreigners live, and resort to. Nay, those among them who know better, through their own or their friends' experience, are made to believe by unseen, unsuspected ways, that such an original is possessed by such a private family, who did always refuse to part with it, but now must, obliged by circumstances. It goes without saying that the picture belongs to the dealer, who thus intends to enhance its credit, as the house and family is that of a friend, perhaps of a secret partner.

Of an English nobleman connoisseur it was said, not many years ago, that he saw, admired, and wanted to purchase a work by GUERCINO; but left it, because the widow, whose property it was, asked only $1500 for it. He thought she would not have parted with it for so little money, had it been by the hand of such a master. However specious might this argument be, it was only a supposition, which the ignorance or the circumstances of the widow could have shown to be false. The fact is that, notwithstanding his presumption, he saw, but knew not the picture, which was and is original, because it still exists.

Genuine works of Art are just like friendship. Nothing is so common as the name; nothing so rare as the thing.

The aggregate number of the works executed by all the great masters is nearly above the power of calculation; since, after a life of more or less duration, as every one ought to leave many pictures, not a few left them by the hundred, and some by the thousand. Of which an instance is P. PAUL RUBENS, to whom alone, if certain, are ascribed above 1700 pieces. But, if you now contemplate the other side of the medal, you will know how the life of so many Artists was employed, and understand at the same time what became of their pictures, or where they may probably be found.

For this purpose, you must take on account all those that were executed *a-fresco*, or upon wall, where of course they must remain; and here you will consider that in this manner has been painted the immeasurable surface of the inside walls, ceilings, vaults, cupolas, of almost all the so many thousand churches, monasteries or cloisters of any kind, public buildings, and even private palaces, as are spread all over Europe, but thicker in Italy, and thickest in Rome, above comparison. Of the remaining pictures, either on canvass, or wood, but which you must regard not less immovably fixed upon the places they occupy than the *frescoes* incorporated within the walls, you will take on account, first, all those which decorate the unadorned parts of the walls, as well as the many altars of each one of the above-mentioned churches, oratorios, and chapels, of which there is no number; secondly, all those that are preserved and shown in public museums, as well as in the immense galleries that belong to private owners, but are equally accessible to everybody. After these you will take on account all those pictures that, either by inheritance or by way of collecting, are possessed by strictly private persons, especially in those places where the ancient masters respectively passed any part of their life. Finally, you will take on account all those that, through the many public and private vicissitudes as must have happened in such a long succession of times, have been lost, or destroyed, by accident, by malice, by repairing.

Did you reckon how many could be probably applied to each of the four heads I have mentioned? If you did, you cannot but wonder, how the life of all the ancients, though long and occupied in painting, could have been sufficient to supply as many pictures, though never so numberless, as are comprehended under the two first. I do not speak of the last, though it is a big one, since dampness, fire, war, earthquake, and many other accidents by land and sea, come in for their share. But I will remark, that those indicated under the third head, as possessed by private persons, are the only pictures which now and then may change owners, according to the circumstances the possessor finds himself in. But, after this, you will not believe, or hope, that genuine works are to be found for sale in a shop, or place where business of any kind is transacted. I should not be more surprised to see there the original manuscripts of HOMER and VIRGIL, or of any celebrated author.

In painting, both for the substance and for the appearance, each piece exists by itself alone; since all its beauty, and all its merit and value, whatever they are, are wholly inclosed in it, without the possibility of transporting or communicating them to any other. So that, in order to have a knowledge of it, you must see the very individual piece. It cannot be reproduced, because the genius that created it is now in regions whence is no return, and the hand that gave it form and existence, exists itself no more. Nor can it be multiplied, or any way represented, because no patent as yet has been granted to the inventor of the machine, or secret, capable of doing it. One may copy the work, but, far from representing the piece as it is, any such attempt is only a new proof that the original cannot be rendered. If the copyist be himself an excellent Artist, he can make an equally, or even, if you will, a more beautiful picture; but he will never make another piece like the one he copies.

By way of experiment, I wish you had before you an original picture and twenty copies of it, all executed by eminent Artists. For, if you have any taste for such things, there is no doubt that, notwithstanding all your efforts to the contrary, your eyes will be always turned to the original, as the sun-flower is to the great luminary, from which it borrows the name. If ever you regard the copies, the effect will be an increased admiration for the one and pity for the others, because of the poor figure they must make beside it.

This is the reason why men of taste, after purchasing a genuine work of art, how great soever its price might be, feel always sure and satisfied, they gave for it less than enough; and, when possessed of it, they will never part with it, except in the greatest extremity. For the same reason there is no wonder, if they prefer to remain in their present, though humble, condition with the picture, than be richer in money without it. Of a priest at Milan I heard a story not long ago, which has nothing improbable in it, though I am not a witness to its truth. He happened to possess a *fresco-picture*, by COREGGIO, representing an angel, preserved in the original piece of the wall, by sawing it in the whole of its thickness from the ruins of a fallen building. The Austrian Emperor, or his government, offered him for it 20,000 dollars, beside a land estate with a title of nobility. The priest refused.

One who is a resident in the place where genuine pictures exist, and more a native, if he likes to possess them, he must be himself acquainted with the old masters. Beside, he must wait for the propitious occasion of knowing where some one can be had; inquire and ascertain, as far as possible, how the possessor came by it; and finally, ask the opinion of those he can trust. With these precautions he shall at intervals pick up some one, and after years find himself with a reasonable collection. But without such precautions, had you a mind to it, in Rome alone you may easily collect or gather in one week as many pictures, all good-looking and apparently old, as would be sufficient to cover entirely the outside walls of Broadway, right and left, from the Battery to Union Square, my own collection included.

CHINESE WOMEN.—The condition of the Chinese women is most pitiable; suffering, privation, contempt, all kinds of misery and degradation, seize on her in the cradle, and accompany her pitilessly to the tomb. Her very birth is commonly regarded as a humiliation and a disgrace to the family—an evident sign of the malediction of Heaven. If she be not immediately suffocated (according to an atrocious custom), she is regarded and treated as a creature radically despicable, and scarcely belonging to the human race. This appears so incontestable a fact, that *Pan-houi-pan*, celebrated, though a woman, among Chinese writers, endeavours in her works to humiliate her own sex, by reminding them continually of the inferior rank they occupy in the creation. "When a son is born," she says, "he sleeps upon a bed; he is clothed with robes, and plays with pearls; every one obeys his princely cries. But when a girl is born, she sleeps upon the ground, is merely wrapt up in a cloth, plays with a tile, and is incapable of acting either virtuously or viciously. She has nothing to think of, but preparing food, making wine, and not vexing her parents."—*The Chinese Empire, by M. Huc.*

EXPANDING THE CHEST.—Those in wealthy circumstances, or who pursue sedentary employments within doors, generally use their lungs but very little, breathe but very little into the chest, and thus, independently of positions, contract a wretchedly narrow, small chest, and lay the foundation for the loss of health and beauty. All this can be perfectly obviated by a little attention to the manner of breathing. Recollect, the lungs are like a bladder in their construction, and can be stretched open to double their ordinary size, with perfect immunity from consumption. The agent, and the only agent required, is the common air we breathe, supposing, however, that no obstacle exists external to the chest, such as lacing or tying it around with stays, or tight dresses, or having the shoulders lay upon it. On rising in the morning, place yourself in an erect posture, your chest thrown back, and shoulders entirely off the chest; now inhale or suck all the air you can, so as to fill the chest to the bottom of it, so that no more can be got in; now hold your breath and throw your arms off behind, holding your breath as long as you please. Done in a cold room is better, because the air is much denser, and will act more powerfully in expanding the chest. Exercising the chest in this manner will enlarge the capacity and size of the lungs.—*Common School Advocate.*

ON THE USES OF ADVERSITY.—It is good for us that we should sometimes have some burdens and oppositions because they often recall man to his own heart, that he may recognize himself as being in exile, and not rest his hopes upon anything in this world. It is good that we should suffer sometimes opposers, and that what we do or intend well, should be interpreted against us as evil or imperfect. These things often conduce to humility, and preserve us from vain glory. For then we seek God as a better interior witness, when we are vilified abroad by men, and no good is believed of us. A man ought so wholly to strengthen himself in God, that it would not be necessary for him to seek many human consolations. When a man of good will is in tribulation, or tempted, or afflicted with evil thoughts, then he understands God is most necessary to him, without whom he apprehends that nothing good can avail him. Then he even mourns, groans, and prays for the miseries he suffers. Then it wearies him to live longer, and he desires death to come, that his tabernacle may be dissolved, and that he may be with Christ. Then also he well understands that perfect security and full peace cannot be found in this world.—*Thomas a-Kempis*

TAXATION OF NON-RESIDENTS.—The following is a copy of the new law just passed by the Legislature of this State. It is feared it will have a damaging effect upon the business of this city by drawing foreign capital to Boston, Philadelphia, Baltimore, and the commercial emporiums of other States, where such burdens are not imposed:

AN ACT—Amendatory of the acts for the Assessment and Collection of Taxes.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. All persons and associations doing business in the State of New York as merchants, bankers, or otherwise, either as principals or partners, whether special or otherwise, and not residents of this State, shall be assessed and taxed on all sums invested in any manner in said business, the same as if they were residents of this State; and said taxes shall be collected from the property of the firms, persons, or associations to which they severally belong.

SEC. 2. This act shall take effect immediately.

Salt is said to be a good specific for destroying insects. It must be skillfully applied, or else it will destroy both plants and insects.

For The Churchman.

DIALOGUE

BETWEEN A CHURCHWARDEN AND A CLERGYMAN.

Warden.—How do you do, Mr. ——, this is really a pleasant morning after such a spell of wet dreary weather. Where one has to cross in these ferry boats every day to go to business, it becomes quite monotonous.

Clergyman.—Yes, sir, but still it affords us much pleasure, too, for we very often meet old friends whom we have not seen in a great while; and we also have a grand opportunity of studying physiognomy: what a looking-glass is the human face, divested as it is during these hard times of all its quicksilver.

W.—You seem to derive pleasure from a source which makes some of our driving merchants as irritable as wasps. Can you read the character from the expression of the face?

C.—Not always; sometimes the wounds and bruises of early dissipation are ineffaceable, and remain on the true child of God even unto death. But still an experienced observer can gather much from a man's face, especially from the eyes, those "windows of the soul," as they are called.

W.—Well, I think there is something in what you say; for I have noticed how very cold some people look at you. I know some men who are perfect—I hardly know what to call them.

C.—They are perfect icicles.

W.—Exactly. I do get so much out of sorts with them.

C.—How different is a truly loveable man. The true Christian, constantly walking with Jesus, has a look of love, which, as he throws his eyes upon you, you can no more fail to perceive than you can the flashes of a drummond light. What broke St. Peter's heart?—a *look* of tenderness and burning love which no painter has yet put on canvass.

W.—Well, I must say, Mr. ——, that you are something of a Christian philosopher. I like your remarks very much. But you will excuse me if I express a desire to resume our conversation about unplaced clergymen. I suppose you are still a wandering star.

C.—Yes, I suppose my twinkling is only noticed because of the darkness.

W.—Well, never mind, the day breaketh.

C.—Yes, I trust that there is a good time coming. But O the coldness of the Church—the withering indifference to each other's welfare. Every clergyman stands alone—no man cares for his brother.

W.—It is too much the case. The Methodists make more use of the laity than we do, and that is one great reason of their great success.

C.—They stick to each other, they foster and build up weak things. We, on the contrary, are afraid of the "day of small things;" we are afraid of saddling ourselves with some little responsibility. Ecclesiastically, the Methodist preachers carry on their whole machinery without the finger of a layman.

W.—And yet the laity are the prime movers in every thing.

C.—Yes, sir, they have none of those "wandering stars," to which you alluded. Their ministers are looked after. They don't stop to ask the opinion of any pompous ecclesiastical dignitary about a poor suffering clergyman.

W.—But our laity appear to take the lead in the Church.

C.—We boast of our lay representation, but why, I could never see. Our laity have too much influence—an influence which shows itself in parishes and in our Conventions, but no where else. The Methodists have no lay representation in their Conventions—it has nothing to do with stationing their ministers, and yet they make constant use of all the laity. Their ministers are better supported, they can and do build (not such costly edifices it is true,) more churches than we do; and, mark, you never hear of a congregation or minister complaining about the encroachment of another church upon its imaginary limits.

W.—And yet the Methodist Church is after all an "imperfect church," as Bishop Hopkins says. It wont do for us to follow them.

C. Granted. But I still think we have some very unapostolical signs of the true Church.

W.—I think, sir, that you sympathize with the Memorialists, who are forever sighing after something which the Church lacks. The Church, you think, does very well in England, but she does not suit our free republican notion of things. You think the Church should spread herself.

C.—Yes, as far as possible, the Church should adapt herself to new and untried fields.

W.—Your remark reminds me of an anecdote of an old lady about removing to Indiana. She was very fond of poultry. So she thought she would take a favourite hen and a dozen of eggs along with her. After she arrived, she put the hen to sitting on the eggs. Meanwhile she was seized with a kind of double vision, and looking at Mrs. Hen as she sat upon her nest, she beheld twelve uncovered eggs. "Look here," she said, "Mrs. Hen, recollect that you are now in a new country, and therefore you must spread yourself." So I think, Mr.—, with all due deference, that all this talk about what the Church ought to do, is all owing to a diocese the visul aorgan of the mind. I know we dont do enough, but still I think the Church will not suffer by a comparison with anything outside of her.

C.—I cant help laughing, for your idea of "spreading" makes me think of a clergyman who claimed all Staten Island for his parish, and who was exceedingly annoyed at the organization of every new parish; and I am reminded also of another on Long Island who seemed to think that if he could fill up about five hundred sittings, it would perhaps be as well to have no other church for a population of fifty thousand.

W.—Well, that only proves that the clergy under cover of a canon evidently only intended for rare emergencies, do themselves cripple the church, subjecting their own brethren to great trials and inconveniences; actually, with all their abhorrence of herisy and schism, they build up the sects around them—so frightened are they at every little gathering in an "upper room—and then, forsooth, turn coolly round and talk about the drooping state of Zion; and attribute all the inertness of the Church to wardens and vestrymen—to the laity. Who are they, I would ask, who are so squeamish about parochial boundaries?—who composed the celebrated Do Nothing Committee of twenty whose bravery sold Zion church in Mott street to the Papists? who are they who whisper and backbite each other, who shake their heads and shrug their shoulders at every heavenly enterprise for the amelioration of the condition of the poor and the salvation of men which does not tally exactly with their own infallible notions of religion? Who have been the cause of all the divisions in the church? Why, the pastors of parishes and clerical editors. Only the other day, sir, a poor clergyman without a charge was advised by a Rector not to seek advice from *any clergyman*—said he would never think of going to a brother clergyman in order to get a parish. He would prefer going to a layman. Depend upon it Mr.—that the church would flourish like a green bay tree if the *clergy* would only set the laity an example of forbearance and brotherly love. Our parishes are kept vacant, and worthy clergymen whose only fault is their downright earnestness are kept standing idle—(no, not idle, but only voluntary, *gratuitous* city missionaries, working fully as hard, to say the least, as any of our city rectors)—simply because of the unkindness, to use a soft word, of the clergy. Let the clergy lead off—let them break up this horrid Ishmaelitish system, and my word for it we shall see a better state of things. You will no longer hear of "Unplaced Clergymen," amid such a dearth of ministers. And, pardon me, sir, I believe it is not unmanly to weep, I shall not have occasion to drop a tear over the startling revelation that donations are wanted for clergymen, clergymen whose hearts, I know, swell with the magnitude of their work, —*clergymen in want!* Well, now that I have had my say, you must go home and dine at my house to-day.

C.—Thank you sir. You certainly have not failed to "spread" yourself. I really think that after such a Lenten discourse, you owe me some refreshment.

I. P.

WINE FOR THE ARMY.—A personage belonging to one of the highest families in Portugal, who desires to preserve a strict incognito, has placed 10,000 bottles of port wine at the disposal of the French government for the army in the Crimea.

THE CHURCHMAN.

NEW YORK, MARCH 22, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays.*

We hope "*A Constant Reader*" has by this time rediscovered, in its real length, breadth, and depth, the *mare's nest* which appears to have excited him so ludicrously.

"*Theta's*" piece wants adjusting in the syllabic measure of some of its lines. If he will make it correct in this respect, we shall be glad to receive a revised copy.

NOTES OF THE WEEK.

—The Provisional Bishop of New York continues, it will be seen, his visits to those home missionary fields, where the Church is doing so much to enlarge her borders. The right reverend prelate officiated in three of the church edifices of Williamsburgh on Sunday, which may all be considered as the results of missionary labour, and one of which, it is satisfactory to find, is a free church. It is only to be regretted that they are not *all* free churches; for such results are always the most effective, because the most comprehensive, where they provide *for all*—rich and poor alike—which the pew system in any shape, partial or entire, can never do. The masses must be reached in this way. We question, indeed, if there is any other way in which they really can be reached.

Yes—the Church must thus care for the poor. She must show that the divine principle she inherits is still vital in her organization, and in her operations—the principle that the poor are to be provided for as Christ's poor, as the members of His Body,—that they have a claim upon her shepherds, to furnish them with the food of the green pastures, and the refreshment of the still waters of the Gospel, because they are the sheep and the lambs of the Good Shepherd, whom He commanded that the Church should feed, as those for whom he died. And blessed indeed will they be, who, by their alms and their aid, enable our pastors thus to tend them; that while the giddy world is driving thoughtlessly along, and the sons and daughters of its empty, evanescent fashion and pleasure are squandering on themselves and their personal pride and selfish gratification, the bountiful gifts of a gracious Providence, there are yet some—would that there were infinitely more!—who in charity, by prudence, or through self-denial, will contribute of their substance, to provide the means to feed the poor with the bread of life, to give light to the benighted, consolation to the afflicted, and release to the enthralled. It is a blessed privilege; and it cannot be doubted that, with those who enjoy it, the light of their own homes and the tranquillity of their own souls, will have in no degree been diminished, from having, by God's grace, brightened the humbler homes of their poorer brethren with the light of truth, and conveyed to their lately neglected souls the "joy and peace in believing." The masses of the people, we repeat, *must* thus be approached. The multitudes here upon the spot, that are not only pressed by temporal necessities, but fast bound in the misery and iron of spiritual ignorance, *must* be ministered to of the things of Christ, which alone can relieve them. The very need there is of this, in all directions around, does it not chide the slumbers of the Church—ought it not to arouse its consciousness, and quicken its activity? Can Churchmen, if they are really and earnestly such, be content with the handsome church edifices they have provided *for themselves*,—their richly cushioned pews, their formal services, their lukewarm devotions,—when there is so much in their very midst that should awaken their zeal, and excite their earnestness, and call forth their energies? Great, awfully great, are the evils which past neglect has bequeathed to us. But the principles by which we are called to remedy them are also great; and as the duty is palpable, so must the means of discharging it be available. There is life thus to be restored to our Church—life and heart which the canker of the world has done much to impair, if not to eat out; and no mere conventional decency and order, no plausible formalism, no shibboleths of party, must be allowed to stand in the way of that life being restored, that heart being reïnvigorated. Christian devotedness, in its vital energy, yet its singleness of purpose, can alone, with God's blessing, accomplish the mighty task.

Thank God, we have in this fortunate diocese a Bishop and Pastor of Christ's flock who evidently sees and feels the necessity, in all its urgency, of such a work among the people, —one who, with a due sense of his responsibility, and a profound faith in his vocation, has not hesitated to go forth, in love and zeal, to aid, and encourage, and animate even his humblest brethren of the ministry, to induce the way-side wanderers to come in,—them that are unhappily spending "their money for that which is not bread, and their labour for that which satisfieth not",—to "come to the waters"—and them "that have no money, to come, buy and eat; yea, to come buy wine and milk, without money, and without price"—to come and "take of the water of life freely". Let us hope, then, that the Bishop's hands will be strengthened in this great work,—that there will not be wanting those who, themselves having "freely received", will not hesitate to as "freely give" to such as need it.

—We record an item of news from Europe this week that is startling and important. The haughty zealot of European despotism—the proud and implacable autocrat, who scrupled not to wade through slaughter in the pursuit of his ambitious aims—has been arrested in his mad, his fatal career. The Emperor of Russia is no more. Death has suddenly shut up the story of his days. It is believed that he had that preying on his mind, against which mortal nature can seldom long hold out. The war he had so wantonly provoked, the successive reverses he had therein sustained, and the dark and and dismal prospects still before him, had given him so aching a heart, that the thread of life has been abruptly snapt asunder by its action, leaving him, it appears, but a few brief hours to set his house in order, and take leave of his family. It is a moment, when this last summons comes, at which all must give way to the exigences of humanity. "One may live", says Webster, "as a conqueror, a king, or a magistrate"—he might have said a despot, a scourge, or an aggressor—"but he must die *as a man*. The bed of death brings every human being to his pure individuality; to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his creator. Here it is that fame and renown cannot assist us; that all things external must fail to aid us; that even friends, affection, and human love and devotedness, cannot succour us." And doubtless Nicholas felt all this. He must have felt it keenly. The retrospect of the last year of his life must have given it a fearful intensity. The tens of thousands of human lives that have been sacrificed through his ambition, and his aggression, must have been a load upon his conscience which might well overpower him. If he who commits one foul deed of death is, "beyond the infinite and boundless reach of mercy, damned", what must he be whose victims are numbered by the myriad?

But it is pleasanter, in such a case, to turn to the future, than to dwell upon the past. And the question that naturally suggests itself is, what will be the effect of this death upon the issues of the war? There is some reason to hope that it may be favourable; though as yet there are not any very certain grounds on which to rest an opinion. "It is not," as has been well observed, "by destroying tyrants, that we are to extinguish tyranny: nature is not thus to be exhausted of her power to produce them". And so it may be in the case before us. If it be true that the Czar gave rein to his own individual feeling in what he designed, and what he did—if his nobles, though they dared not resist him, had yet no sympathy with his objects, but rather smarted under what was being done in pursuing them, and therefore would be glad of any pretext for their abandonment,—and if, moreover, as has been said, the Prince, his son and successor, be averse to their prosecution—then is it more than probable that the Russian Government may submit to terms of peace to which Nicholas's pride and passion would never have yielded; and the flames of war, which had already committed a sufficiently fearful conflagration, may soon be extinguished, and the land of our fathers will again have rest. It has been said of old, that the world would infallibly enjoy perpetual peace, but for those five great enemies of peace, which inhabit with us in our mortal nature,—Avarice, Ambition, Envy, Anger, and Pride. Let these be but kept in check, and peace may be maintained; and in proportion as the new Autocrat is devoid of such vices, will be the chances of putting an end to the present war, at least, if not also the outburst of another. But the influence, the only influence, that can be relied upon for peace, is that of Christianity. Were the Christian Powers of Europe really what they profess to be, there would nothing so utterly anti-Christian as mortal combat be resorted to for settling their disputes. This, then, is what we must rest our hopes in for peace among the nations. They must, by the grace and power of the Gospel, be made Christian in deed as well as in name. Then, but not till then, shall they "beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

—The "Marc Antony" exhibition of last Sunday, of which we give an account elsewhere, in honour of the wretched man whose violent death has been made the occasion of so much unhealthy and depraved excitement in this city, affords another striking illustration of the mischief that is being done by the religious liberalism of the day. The very idea of connecting with Christianity a profane bully, a brutal pugilist—one whose life was so thoroughly fiendish in its more conspicuous characteristics, moral and physical—is really so monstrous, that one would scarcely think it possible any Christian man in his senses could seriously entertain it. And yet it seems there is a religious community, calling itself Christian, that does not hesitate to do so—does not scruple to treat his case as one, not only of hope, but of certainty—or of something very like it. There has been a sect, we know, which taught that Christ, by His sufferings and death, made an unconditional atonement for the sins of mankind in general, and of every individual in particular; but we were not aware that Methodism, amid its various vagaries, countenanced anything so mischievous now-a-days. We know they are sometimes called Arminians, and hold "general redemption",—asserting "that Christ, by the grace of God, tasted death for every man", which grace they call free, as extending freely to all. But this must surely have some condition attached to it: if, for instance, it implies justification by faith, there must be the faith by which to be justified—which could not possibly be the case in the unhappy instance in question. Push the doctrine far enough, however, and it will come to that; however vile, however pestilent—how desperately wicked soever the whole life may have been, any relenting, any yielding to alarm, at the awful moment of dissolution, *may* be taken as an expression of that faith which is to save the soul everlastingly—altogether in defiance though it be of the solemn assurance, that "without holiness no man shall see the Lord". And such, we fear, is often the kind of mischief which some of the fanatical sects are in the habit of perpetrating.

Whether or not the instance before us is a case in point, is not so much the question, perhaps,—in a theological view, at least—as the demoralizing effect which such proceedings as we direct attention to must have upon the vulgar mind, which is neither prepared nor disposed to discriminate on such a subject. The masses who are "living without God in the world"—who throw off all moral and religious restraint —whose whole career is often of the most satanic character, are but too ready to catch at any chance for excusing themselves, and taking it for granted that "it will be all right at last". The poor miscreant referred to had evidently some confused idea of this kind himself. He very naturally wished, when passing into eternity, to "go to the right place". And his vile and profligate associates seize eagerly the happy thought, as they think it; and they find no difficulty in obtaining a so-called "*clergyman*" to work it out at his obsequies, and in the funeral sermon to which we allude.

Undoubtedly it shows in the most striking manner, what mischievous ignorance there is afloat among us upon the all-important subject of the Christian religion; and we cannot but think that sectarianism—*orthodox* though some of it may boast that it is—has very much, and very immediately to do with it. We see religion, in short, all around us, such an unreal thing—a thing of mere Sunday convenience and respectability with some,—of mere intellectual gratification and taste with others—of nothing but opinion and fancy with many—and of utter indifference and unconcern with still more, that it is not, after all, to be wondered at, that in such a case as that in question, a ruffian should be exalted into a martyr, and a scoundrel into a saint. But the irreligion and depravity to be engendered by such a state of things, will sooner or later, we may depend upon it, come out with terrible effect upon our social and domestic interests, if something be not done to counteract such blasting influences.

—The account we furnish in another column, of the further movement in Ohio on the all-important subject of the growing demoralization—or, if not that, at any rate, the greater frowardness and unmanageableness of our youth—will be read and pondered, we trust, by such of our readers as, whether in their capacity of pastors, masters, teachers, or parents, have any due sense of their responsibility in the sight of God, for the charge that is committed to them to bring up the young in their hands, or under their influence, in His "nurture and admonition". Here, as well as in the West, the subject is one of urgent moment. There is something in the tendency of our free institutions highly conducive to that independence of thought and action, which in manhood, under matured regulation and control, is one thing, but in boyhood, or in youth, is another and a totally different thing. This, then, it is that must be curbed and counteracted. It must be remembered, that, as the Apostle explains, "the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father". Children, then, and youth, must be kept under restraint. They must be tutored; they must be made docile; they must be taught obedience; they must be trained in subjection.

Now one great element of mischief with our youth, is the irreverence, the unreality of all the religious pretension they see around them. There is no other influence than that of religion which can effectually subdue them, correct them, and discipline them; and yet how little of it is there ever exercised over them with any effect! Look at them only at church, and see how utterly insensible they appear to be to the sacred scene around them,—how irreverent, how undevotional, or how thoroughly indifferent. But it is thus that they are, too generally, brought up; and the example set before them by their parents, or their tutors,—that example which is always immeasurably before all precept—is too often in keeping with their own thoughtless irreverence, not to say impiety.

The Church has a great work to do in this. The young ought to be the especial objects of her fostering care. And not the young of the poor only, but of all classes within her pale, from the highest to the lowest. She has emphatically to teach *them* their duty to God and man—and woe to her pastors who fail thus to feed the lambs of Christ's flock! As our Catechism teaches, the first duty to be infixed in their breasts, is to believe in, to fear, and to love God, with all their heart and mind and soul and strength—"to worship Him, to give Him thanks, to put their whole trust in Him, to call upon Him, to honour His holy Name, and His Word, and to serve Him truly all the days of their life"; and the second is, "to do unto all men as we would they should do unto us"—to "love, honour, and succour father and mother"—"to submit themselves to all their governors, teachers, spiritual pastors, and masters—to order themselves lowly and reverently to all their betters". These are some of the more prominent points of duty to be inculcated upon, and demanded from our youth; and did the Church but more carefully see that they were enforced upon them, we should soon have a happier and more hopeful state of things, and be relieved of all that anxiety which in the West—as it may well do here—is exciting so much uneasiness and alarm.

THE INDICATIONS OF OUR INDIVIDUAL FAITH?

Although it is GOD alone that "searcheth the heart and trieth the reins," yet are GOD'S Ministers under a solemn obligation to look at those who are committed to their charge, and see and be assured that they are in the faith—each in his own individual capacity. In the faith, that is, through which they are to be saved—that which is therefore called a living and a saving faith, and which is derived from one only and divine source, being the gift of GOD. It is not a thing created by any human reasoning; but it is implanted in the heart by GOD'S Holy Spirit. And in every heart may it be implanted, which is opened to receive it. Without this faith, nothing can ever make the mind imbibe divine knowledge—the knowledge that maketh "wise unto salvation," and without which, as respects our eternal interests, all other knowledge is only "foolishness." It is this faith which is indispensable to the cultivation of all Christian graces. Of what use were it to bury the seed in the hard and frozen soil? It would never take root until the soil were thawed and saturated by that which vivifies and fructifies. And so with what is cast into the human mind, and the growth of which must be divine. We may assent, generally, to certain great truths—we may say we believe in what is too mysterious for us to comprehend—and still there may be no faith: indeed there can be no faith, where there has been no Spirit to produce it. We may go to church —and our tongue may repeat the Creeds, and our lips may utter the prayers—yet there may be no faith. There may be a show of ceremonial worship, or there may be no worship of any kind; and in one case, as in the other, there will be an utter absence of faith. And it is to our several individual cases that the question is to be applied: Am *I* in the faith? Is *mine* "the obedience of faith?" The inquiry is altogether a personal and an individual affair. "Hast thou faith?" says the Apostle: "*have it to thyself before* GOD." And this very remark is immediately followed by another, which indicates more decisively, yea, more fearfully still, the paramount necessity of faith,—"for whatsoever is not of faith is sin."

Not that repetition of Creeds, or saying of prayers, or ceremonial worship, is to be thought lightly of. On the contrary, they are, one and all, exercises of faith,—only we must, above all things, take care that there is, really and truly, the faith to be exercised. There cannot be exercises of faith without ceremonies through which to perform them. These are opportunities of holding converse with, as well as paying homage to GOD, which bring vividly into action our individual faith in Him and in His promises. And there are symbols exhibited, as well as ceremonies employed therein, which represent great truths—truths which are the objects and aims of our faith. For faith, let it ever be remembered, is "the substance of things *hoped for*, the evidence of things *not seen.*" A symbol is an emblem, a sign, a sensible representation. And anciently the title of symbol was given to the Apostles' Creed,—"a symbol, sign, mark, privy-token." And for this reason, it has been observed, "the abridgment of the faith, whereby Christians are known from them that are not Christians, is rightly named a symbol." So that, take away the symbols, and what will become of the truths? The theory of forms, then, which necessarily includes all this, is very important in its bearing upon the expressions and indications of faith. And living, as we are, in an age which despises them, while at the same time it presents on every hand such manifest deficiencies and wants of faith, they deserve to be seriously considered, and maintained. For "by a form," as it has been well observed, "is meant some outward act or object, intended to represent some inward spiritual meaning. A king's crown is a symbol of his supreme power. The priest's white dress, of the purity which should clothe his life. Kneeling is the form of devotion. Black is the sign of sorrow. Uncovering the head is a form of respect. The external usages of society are forms for refinement of mind, and general benevolence. And that these forms have a very close connection with the moral nature of man, must be easily perceived. When men wish to destroy the respect due to royal authority, they begin by stripping kings of their external splendour. When religion is to be made a matter of indifference, churches are turned into barns, and Church services denuded of all solemn ceremonials." And then where is faith in all that these things signified? For it is not superstition—it is not a mistaking the means of religion for the end—the principle of faith being there, and all that is signified, all that is realized, belonging to that faith, and tending to preserve it, and strengthen it. They are indications of reverence; and the faith that inspires the reverence, and the reverence that is the expression of faith, mutually act and re-act upon each other—progressively increasing according to the measure of love which is the life of both. Whatever contributes to the maintenance of GOD'S Holy Spirit among men, is to be respected and encouraged; and in proportion as it is so, may we estimate the influence of that Spirit, and the extent and the reality of the faith which it reanimates. This is the vital element of faith. This must, first and above all, inspire our souls—warming our hearts, and enlightening our minds.

This it is that must call into exercise the faculty by which we not only imbibe truth, but discern its internal consistency with itself, and that enables us to comprehend it. This particularly as respects our individual faith. We have, let it not be forgotten, "the promise of the Spirit through faith;" and this imparted, then "by grace are we (individually) saved through faith." The understanding, meanwhile, is not excluded, but only placed in its proper subordination. "If ye will not believe," says the Prophet Isaiah, "surely ye shall not be established." And our faith *must* establish us—establish us in the truth, or it is unreal, it is vain. This truth immediately involves the great facts of Christianity: they are no longer, being brought under the estimation of faith, what those who have not the faith call only the speculative doctrines of Christianity. A theory there undoubtedly is; but it is the root of a practice,—and this must be made manifest in what we do in God's service—in our acts of devotion to Him—in our life and conversation in His sight, in our several, separate, individual cases.

Now let us bring this matter home to the business and bosom of each of us individually—clergy as well as laity. Let us test it, first, in its application to the performance of those religious exercises which are professed to be done by those who hold the faith, and which, from their nature and object, present such manifest opportunities of affording indications of a real, or an unreal faith. But we shall not trust to our own powers of stating such a case, involving, as it does, so searching and solemn an examination of the nature of that individual faith, in its character, and in its issues. We shall call to our aid the judgment of one who had, along with the ability to form a correct judgment, the power to frame, and the honesty to express it—the spirit to know, and the grace to make known, what he saw and felt was of such vital importance to be deeply pondered. "There are two parties," he sets out by observing, "who will have to consider this: the preachers of the Word, who are sent from GOD, and the people to whom they are sent. On our part, the Preachers of the Word, we shall do well to reflect that the fact of large multitudes flocking to a church '*to hear*,' by no means displays any certain sign of the truth of Christianity in all its vital and faithful efficiency. A thronging crowd pressing into GOD'S Temple, is, indeed, a glorious and a beautiful sight—one which might, at the first impression, be taken as a sign of the faithfulness and the success of our ministration. But it is not necessarily so—we must go deeper than this mere superficies—we must go on and examine into the motives and the causes of this thronging crowd: what has brought them there? Curiosity?—accident?—some temporary alarm or excitement? We must go on and observe this thronging crowd in their conduct when there. Are they a thronging crowd which prays with the ministering priest, and *that* not only on the Sunday, but also in the daily offices—which remains with the ministering priest continually and steadfastly in the Communion of the Lord's Body and Blood? Are they devout, reverential, displaying by their behaviour, a mind deeply and faithfully intent on the spiritual and heavenly duties which they have came to perform—manifesting by their humble aspect, their kneeling bodies, their uplifted voices, the value of the things for which they are asking, their own unworthiness to ask, and the awful mysterious presence of Him Who stands among them and with them, to be asked? And then we must follow this thronging crowd home—we must walk along with them into their houses, and see them in their families, and sit with them in their own especial world,—we must know about their lives; about their private and secret prayer in their closet; about their almsgiving; about their self-sacrifice and obedience; about their lusts of the flesh, wrestled with, and subdued—tempers contented, and made gentle—evil habits forsaken—injuries forgiven—enemies loved—and GOD in all their hearts. Of all this we, as Ministers of the Word, must be well assured, before we can say of the multitude who pressed forward *to hear*, whether that be a sign of the successfulness of our ministration in CHRIST."*

Such, then, must be the sign of the reality of the faith professed. For the things here enumerated are the indications of faith—which must be individual indications. The things to be looked for, and which must be found, are "the fruits of the Spirit"—that Spirit of CHRIST which he who hath not is none of His, and which we must seek for humbly, sincerely, devoutly,—"that we may receive the promise of the Spirit through faith." The reality of our religion depends altogether upon this. And if it be not thus with each of us, severally and individually, our spiritual pastors can only proclaim of us, in the words of the Apostle, "then is our preaching in vain, and your faith is also vain."

THE UNREALITY OF THE POPULAR RELIGION.

An outrage was done to the Christian Religion, in this city, a few days since, which has afforded a more striking proof of the unreality of the popular religion of the day than anything of a public nature that we ever remember to have heard of among us. At what the papers called the "legislative dinner", that is, the dinner in commemoration of the recent visit of the State Legislature, the following toast was given—"*The Clergy*—To them we look for sincerity, truth, and admonition"; when, amid loud applause, *Credat Judæus!* it was responded to by a Jew! It may seem incredible; but we assure our readers that it is strictly true. In a professedly Christian assembly, in an avowedly Christian city, a Jew—a disbeliever in, a reviler of Christianity—is permitted to acknowledge an intended mark of recognition, if not respect, toward the Christian Ministry—to appropriate to his own defiant, infidel system, what only belonged to the "ministry of reconciliation"—to respond from his "evil heart of unbelief", to that which men professing and calling themselves Christians, and living under the blessings of Christian ordinances and influences, must, unless they meant it as a joke, have designed for believers. And this, too, not at a gathering of rowdies —not in a company of libertines—but in an assembly of grave and reverend Christian law-givers, and who boast that they act, as such, upon Christian principles, and under Christian obligations! The terms in which he did it, moreover, amounted to, if not a virtual ignoring of Christianity, yet a placing of something in its stead—and that very thing, too, which it has superseded —equally in accordance with the will of God, and equally available for the eternal interests of man. "While *his brethren of the Gospel*", the Jew had the effrontery to declare, "repeated the sentiment of the Gospel, 'Peace on earth and men of good will', they of the synagogue joined them; feeling that they were the children of one Father, who was no respecter of persons; and that while it was the duty of his profession to admonish and to instruct, yet their duties called them also to attend to the private charities of life." Now here was an illustration of the sort of mockery which such exhibitions of necessity involve. In the first place, it was something very like blasphemy, to have that sacred word *Gospel* in the mouth of an unbelieving Jew. For no Jew regards it otherwise than as a lying pretence. The *Gospel* means God's, or Good Tidings—the glad tidings of the Salvation wrought for man by the Lord Jesus Christ,—Him whom the Jew looks upon as an impostor! "In a strict sense", one of our best authorities says, "the word means each of the Four Histories of our Saviour written by the Evangelists",—those Sacred Histories, that Blessed Record, that Inspired Word, which this Jew was all the while holding in his heart to be an idle tale, a "cunningly devised fable!" O, how the Jew must have laughed in his sleeve, at the hollow-heartedness, the humbug, of the *Christian* throng around him! His employment of the phrase "brethren", besides, was a hypocritical pretence. Whoever heard of the Jews regarding the Gentiles as their "brethren"? But "brethren of the Gospel" he had the impudence to say! why, the very fact of their being of the Gospel, must exclude them from each other's brotherhood! For is it not an Apostle who asks, "What fellowship hath he that believeth with an infidel?" The pretence is not only preposterous, but blasphemous. And then, he declared, "it was the duty of his profession to admonish and instruct". Admonish and instruct whom? Infidels like himself? So, no doubt, he had up to that time thought; but the toast to which he was responding told him that he had an infinitely larger sphere. "*The Clergy*—To them we look for sincerity, truth, and admonition"—such were its terms. To him, then, this Jew, this infidel—we use not the words offensively, they only imply what he himself must at once assent to—did those Christian men around him look for those three inestimable and godlike graces and virtues. They looked for *Sincerity* from him who was all the while playing the dissembler before their faces,—for *truth* from one who deemed their highest of all truth a lie,—and for *admonition* where they could only be honestly admonished against the fatal delusion under which they laboured in professing a belief in what was a falsehood and a cheat! Could there, then, be either *sincerity* or *truth* in all this—could they, as Christian men,—a title, their claim to which they would feel insulted were it questioned—really look for *admonition* from such a quarter? Would they not rather, if it came to the point, repudiate any such *admonition* of Infidels in Christian society, as not only mischievous but monstrous? During the early progress of Christianity, Jews and Heathens combined in regarding its professors with equal animosity and ferocity. The malediction of the Jews against St. Paul, "away with such a fellow from the earth, for it is not fit that he should live", was only an ebullition of the same feeling which still pervades the Jewish heart, dared they only display it. While, on the other hand, such men as Tacitus called it a *superstitio exitiabilis*, accusing the Christians of enmity to mankind; and by Epictetus and others, their heroism as martyrs was termed obstinacy as knaves.

As to what this *Clerical* Jew called "the private charities of life," the heathen had similar duties to discharge—and as nobly discharged them. But in both cases it is done from a principle very different from that by which Christians profess to be, and must be, actuated. There are external influences at work, to which we must attribute, as PLATO did, any natural goodness of man there might seem to be before the dawn of Christianity, as there is now,—though such influences were never, like those that are Christian, to be wholly relied upon, or to be considered as in any degree conducive to our salvation. "By grace are ye saved through faith, and that not of yourselves, it is the gift of GOD,"—by that faith which the Jew only ridicules and contemns. This is the Christian's hope—and the Jew scouts and reviles it. Men are "sanctified by faith"—they are "justified by faith"—they have "the righteousness of GOD by faith"—faith in Him whom the Jews "with wicked hands have crucified and slain"—and whom they still—O, awful thought! most blasphemously regard as an impostor and a cheat.

Can there, then, be any *reality* in the Christianity of such as thus fraternize with those who so regard "the Lord our Righteousness?" Not that we would, for the world, entertain any thing but good will toward the Jews as fellow-citizens and neighbours,—not that we would, on any consideration, deny them the full enjoyment of the utmost extent of civil and religious liberty. But Christians cannot, with any consistency, co-operate with them on religious grounds. They cannot, with any sincerity, countenance that which is at war with what they profess to believe as GOD'S revealed will, and to cherish and trust in as GOD'S most merciful and gracious provision for their eternal salvation. They cannot with truth, they cannot with safety, halt between two opinions—let alone pretend to serve two masters. There must be decision—there must be "gravity, sincerity." It is infinitely and awfully too serious a thing to be trifled with. Our profession of Christianity must be a real thing—not a sham. It is the remark of an eminent divine—"If the *show* of any thing be good for any thing, I am sure *sincerity* is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to." Yet what is it, what can it be, but the show, where it is tampered and trifled with—compromised and explained away—treated like a man's cloak, which may be put on and taken off, placed and adjusted, wrapped tightly about him or hung loosely, according to his taste, his convenience, or the circumstances of the occasion! No,—we must be decided, we must be sincere, we must be conscientious, in this, if in nothing else. And it has been truly said, that "an *inward* sincerity will always influence the *outward* deportment; but where the one is wanting, there is great reason to suspect the absence of the other." To quote again the words of an inspired Apostle, "our rejoicing is this, the testimony of conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of GOD, we have had our conversation in the world."

THE FALSE AND MISCHIEVOUS CHARITY OF THE WORLD.

It is really lamentable to observe the mischievous ignorance that prevails on the subject of religion, with that portion of the secular press of this city which is ever the most ready to pass a judgment upon it. One does not look for any theological acumen in the gentlemen who are its conductors, however able they may be, in other respects, as public journalists: but it is not unreasonable to expect that, as Christian men, which we presume they profess to be,—as men standing before the world as "great public instructors," which it is boasted they are—they should know something of the common principles of the Christian religion; and the more especially so, when they take upon them to pronounce their confident opinions on religious questions. We have elsewhere briefly noticed a flagrant instance of false inference and imputation, which one of these ignorant—and as malignant as ignorant—pretenders to religious knowledge, has cast upon us, on one subject of our last week's animadversions: and we have here to notice another. The *Evening Post* quotes a part of our remarks on the profanities and blasphemies which were perpetrated at the funeral of the miserable ruffian, whose violent death has caused so morbid an excitement; and heading the extract with the text, "Judge not, that ye be not judged," means to imply, of course, that we have been guilty of a breach of that divine precept. We have always understood that "the devil could quote

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*Bennett.

Scripture to suit his purpose;" and so, it is clear, can one who would evidently have it considered, that even at the burial of those whom satan had taken captive at his will there should be the celebration of Christian rites, and the expression of Christian hopes; and that whoever may raise his voice against such horrid profanity and awful blasphemy, is to be silenced and censured by a misapplication of the words, "Judge not, that ye be not judged." Every wicked man—the most notoriously wicked—men who have all their lives long been rebels against God—despisers of His sacred law, contemners of His holy word, insulters of His divine Majesty, if not deniers of His very existence—who have derided His Gospel, done despite to His Grace, and trampled under foot His mercies—who have, throughout a long career, it may be, of infamy and outrage, constantly or continuously crucified their Lord and Saviour afresh, and "put Him to an open shame,"—that men thus desperately wicked, and dying in their sins, would thus have to be regarded as having died the death of the righteous, and entitled, equally with the just and the sanctified, to the privileges of Christian burial, the expression of Christian hopes—nay, to be verily and indeed heirs, through Christ, of the kingdom of Heaven! And if any one doubts it, he is to be tauntingly told, "Judge not, that ye be not judged!" Why, it needs no judgment: the case is too awfully plain and palpable to require any adjudication whatever. There is but one plain and terrible and unavoidable inference. It is impossible to resist—it would be a mockery to excuse it.

No perversion of an isolated passage of Scripture can form such a pretence as our contemporary has insinuated,—no one with any sincere faith in that Scripture would ever, for a moment, venture on so iniquitous a suggestion, impugning, as it does, some of the plainest declarations of Scripture. What, for instance, would become of such an assertion as this, "The wicked shall be turned into hell, and all the people that forget God?" Or, again, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Where, indeed, was the necessity of that tremendous sacrifice upon the cross—why "His agony and bloody sweat," why "His cross and passion," why "His precious death and burial," if they who disregard it all could yet be saved everlastingly, all the same as they who took advantage of the merciful provisions thereby secured to all who embrace them! Is it not required of us all to "work out our own salvation with fear and trembling?" Are we not enjoined to "work while it is day," as "the night cometh when no man can work?" And is not the solemn truth urged upon us, that there is no salvation in the grave—that "in the place where the tree falleth, there it shall lie,"—and that while "the righteous hath hope in his death," "the wicked will God destroy—yea, the wicked shall be reserved to the day of destruction?" Nay, is it not, in the same Inspired Word, deliberately declared, that "he that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord?"

It is obvious, then, that the *Post* has judged us in utter ignorance, as well as in malice. He knows not, in short, it would seem, that religion is *the whole Bible*, not a passage or two only. Sectarianism picks out parts of it; while the Church Catholic embraces the whole. "But what whole?" it has been asked; and truly has it been answered, "the *living whole*—not the *dead whole*; the Spirit, not the letter." For are not Christians assured—do they not know—that "the letter killeth, but the Spirit giveth life?"

How hollow, then, how hypocritical,—and, therefore, how baneful withal, is not that so-called "charity" of the world which has prompted the imputation to which we have been replying! And yet these are the great *authorities*, these the high-flown *oracles* of the Press, which they tell us is to enlighten, to instruct, to improve the public mind of America! Well, the world, we suppose, must have its own way in such matters; and the world, it is to be feared, will be the world still to the end of the Chapter,—that world, the love of which is enmity against God, and to which Christians, therefore, are not to be conformed. As St. Paul says—"the God of this world hath blinded the minds of them which believe not." Let not such, then, meddle with questions thus placed as far above their comprehension as they themselves regard it beneath their consideration. Let them riot away as they list in all the petty strifes of their true vocation, and indulge to "the top of their bent" in their love of political conflict; but let them not lay their rude hands on sacred things, and thereby

"Even religion make
A rhapsody of words."

THOUGHTS ON CURRENT EVENTS.

It seems that we were mistaken in the view, which, two weeks ago, we took of the then last ministerial crisis in England, in two particulars. One of these was the idea that the results of the portentous vote on Mr. Roebuck's resolutions, were so contemptible as we then represented them. The other was that Lord John Russell's treachery had reäcted on his own head, and that in grasping at the first place, he had deservedly lost the position which he had previously occupied. Both of these mistakes grew out of another, which we shared, we believe, with the whole English nation. We then thought that the whole consequence of the extraordinary proceedings of the House of Commons was to be a reorganization of the old Ministry. It appears that this was not the case. The crisis, which we supposed to be over, had really only reached the first stage in its development. That it has yet reached the last, is, by no means, certain.

It then appeared, that all, or nearly all, the leading political minds of England had reached the conclusion that the old Ministry, somewhat modified, must be the basis of any new arrangement. It was supposed that it would require a new head, the introduction of some new members, and the removal of some old ones, who, whether justly or not, had become very obnoxious. The only questions upon which there seems to have been much difference, related to individual men. One party wished that Lord Derby should be the head of the Administration, and Mr. D'Israeli one of its prominent members. The other, for there seems to have been really but two, would have excluded both these gentlemen, and placed Lord Palmerston in the Premiership. Both projected coalition ministries, of which very important elements were to be taken from both the wings of the Aberdeen Administration. Lord Derby desired to secure the services as well of Lord Palmerston as of Mr. Gladstone and Mr. Herbert, and considered his failure so to do, as defeating his hopes of the office which he desired. Lord Palmerston did little more than reconstruct the old Cabinet.

In this state of things we considered that the labour of the mountain had brought forth a mouse, upon which we looked with no satisfaction, though we thought it the best possible result of an illadvised movement. The original cast of the Ministry was afterward, in a Church point of view, improved by the transfer of Mr. Herbert to the Colonial Office. But things were not to remain in that position, and another crisis was to occur in ten days.

Several causes have been at work to produce this result. It is impossible to deny that in the negotiations between Lord Derby and Lord Palmerston, the former was badly treated. The latter, conscious that the coveted Premiership must be filled by one of the two, felt no disposition to aid his rival's scheme, and certainly treated him with rare disingenuousness. He and his party feel this, and are disposed to act on the feeling. In fact, they are opposing the Palmerston Ministry with more bitterness than they had ever done Lord Aberdeen's. We do not ourselves see, that but for its supposed though improved greater fitness to carry on the war, that the former is any improvement on the latter. Upon Church and conservative views it is decidedly worse.

Lord John Russell, too, is by no means satisfied with the result of his conspiracy to get rid of the Peelites, and place himself in his old position of Prime Minister. He was not without the means of making himself formidable, and Lord Palmerston found it necessary to throw him a sop in the form of a mission to the Congress of Vienna, but it was not sufficient.

Mr. Roebuck's resolution is now presented in a new phase. It was passed as a vote of want of confidence in the Aberdeen Administration. Circumstances rendered it necessary that it should be treated as a vote of censure on Lord Aberdeen and the Duke of Newcastle. It is now to be treated as a vote of censure on the aristocracy. It is said Mr. Roebuck intends to press it to an impeachment of Lord Raglan and the Duke of Newcastle. At all events it has become a distinctively radical movement, although carried and sustained by the votes of the conservatives.

The Peelites have resigned, and their place has been filled by those who sympathize with the other wing of the Aberdeen Cabinet. Among them Lord John Russell "has consented to stop a gap," by accepting for a time the seals of the Colonial Office. The Church has thus the mortification of seeing the nomination of Colonial Bishops pass out of the hands of one of her most faithful sons, into those of one of her worst enemies. But Lord John does not mean to remain where he is; he still has his eye on the Premiership. Peelism is extinct in the Cabinet, and perhaps as a political party; but the present Administration is no more "an unit" than its predecessor. There are still two wings. As the Aberdeen Ministry had a Gladstone and a Russell wing, so that which is now in power has a Palmerston and a Russell wing. Lord John Russell has accomplished one of the objects of his intrigue—he has shaken off the Peelites. He has failed in the other and more personal object—that of making himself Premier. But his partial success, will only animate him to new efforts. He will find means to break up Lord Palmerston's Administration, as he broke up Lord Aberdeen's, and will endeavor to form one which shall be distinctively Russellite.

The question now is, whether Lord John Russell or Lord Palmerston is to be Premier. As Churchmen we have no choice between them. Both are mere men of the world. Both are merely nominal members of the Church. Neither has any attachment to, or knowledge of, her system. Russell, we believe, makes some sort of profession of religion, in a very latitudinarian way; but is always against doctrinal or practical earnestness. Palmerston is all-but an open scoffer. Neither will do the Church any harm, if they will injure themselves in so doing; but will do it all the harm in their power, if doing so will be productive of the smallest advantage. Perhaps the best thing that could happen for the Church, would be a coalition between the Derbyites and the Peelites. She wants nothing more than to be let alone. True, Lord Derby, when in power, suffered Mr. Walpole to declare that she should not be. But Convocation is not now so unpopular as it then was. Moreover, Lord Derby has probably found out that his followers have neither the intellect nor the numerical force to form a permanent Administration, without the aid of the Peelites. But there is no hope of such an union; each of the parties appears to entertain the strongest antipathy to the other. Yet their principles, so far as either have any, approach nearer together than those of any other two parties in the British Empire. Clearly the Peelites lie between the Conservatives and the Whigs. On Church grounds we desire to see such a junction, because we suppose the Peelites would be able so far to modify the Derbyite "No Puseyism" as might be necessary to bring their colleagues to endure Convocation.

In a civil point of view there are strong reasons for wishing the same thing. We have been long of opinion, that ever since the reign of Charles I., there has been going on a struggle between the country and the towns, the landed and the commercial interests. The Revolution of 1688, the Reform Bill, the repeal of the Corn Laws, were all so many advances made by one of these parties upon the other. The defeat of Lord Derby in the general election which, under his own auspices, was held to settle the question of protection, may be regarded as the final triumph of the towns. This was consummated by the defeat of the Derby Ministry in their attempt to new arrange taxation in the interest of the country, and by Mr. Gladstone's success in a new arrangement on exactly opposite principles. That conflict is now over. The analogy of history, and the signs of the times, agree that it must have a successor. That successor will be a contest between property of whatever sort and the working population. It may be, if they will, the brilliant destiny of Lord Derby and Mr. Gladstone to form a party truly conservative, which shall delay the progress of Chartism. Some combination of the sort will be necessary, for a conflict is coming, which will in more respects than one resemble that which followed, in the Roman Republic, the triumph of the Plebeians in their contest with the Patricians. Mr. Roebuck's resolutions, as now interpreted, are perhaps the beginning of this.

H. D. E.

Baltimore, March 19, 1855.

NOTES AND COMMENTS.

The Catholic Faith.—The organ of the Romanists in this city, in taking upon it to call in question a recent review we gave of a Romanist Book, assumes to its own body the monopoly of the term *Catholic faith*. Now we not only take exception to this, but we deny the Romanists' right to it at all. For the faith of Christ—the true faith—was Catholic long before the Church of Rome, by corrupting it, made it, in her own case, so different from what it was, as delivered by Christ, as established by His Apostles, and as expounded by the Fathers, their disciples and immediate followers. In Ecclesiastical History, the term *Catholic* means the same as *orthodox*, and a *Catholic* Christian denotes an Orthodox Christian. If, then, that was Catholic in the pure and primitive time of the Church, that which Rome now calls Catholic cannot possibly be so,—for the two are utterly at variance; and *Catholic* truth, like all truth, is *always the same*. It was since, by the decrees of the Council of Trent—only some three hundred years ago—that most of the Romish errors, which had gradually grown up in the Church during the dark ages, were formally adopted and added to Orthodox truth: the truth, that is, that was Catholic; and thus altered, thus corrupted, it virtually became no longer Catholic. Rome, therefore, in this, as in much else besides, only

"Assumes a virtue, when she has it not!"

Church Music.—The writer of *Hints Concerning Church Music*, in the Boston *Transcript* (from which we quoted last week), in a subsequent article, very properly remarks, that

> "Whoever has a true apprehension of the greatness and holiness of divine worship, can understand how reverent and serious should be the music which accompanies so sublime an act. Holiness to the Lord should be stamped upon every thing connected with the Church, and the best faculties of the soul should be exercised by all who venture to compose choral music. We are to rejoice soberly and reverently; not with the boisterous or wanton hilarity and mirth which characterize a political celebration."

Again, he observes, as to the character of the music best befitting that *worship* which must be "in spirit and in truth,"—that

> "All works of a purely melodic or imaginative character, have no business in the Church. Arias must be excluded, because they are outward and sensual, while harmony is internal and spiritual, and (in the words of a famous and ancient man) affects that very part of man which is most divine."

What a thorough sweeping out, then, of the prevalent music in our churches must there not be, if these right ideas are ever to be realized! Again, he says—

> "We want, then, at the altar, only the plain syllabic melodies, divided equally among all the parts (for all are to sing with the understanding and heart), the whole wrought into dignified and simple diatonic harmony, elevated by that soul-stirring and ever-living principle of all music, counterpoint, and chastened by the graces of sequence."

If it be asked—as sometimes it is—where such music is to be had? the answer is here given. He replies—and he is quite correct in what he says—

> "Now be it known, that the music of the Reformation is such as has been described, and that the Church of England has got it all, and the devil none. During a period of fifty years, about the time of the Reformation, Rome furnished some of the best specimens ever written, and then fell off into sensuality. England has availed herself of all such Italian compositions as could be adapted to her service, as well as the German chorals of the Reformation, and so is become the conservator of nearly all the true, devotional music in the world."

True—the Puritanical spirit in England had done much to render almost obsolete all such appropriate Church music; but on the revival of Catholic truth, and Catholic ritualism, in the Church of England, the restoration of such music has not been overlooked. It has been dug up—it has been re-appropriated—it has again been made accessible to all; and there is no valid reason, therefore, why American Churchmen should not at once avail themselves of it.

The Church of the Reformation.—The *Christian Witness and Church Advocate* (Boston), alluding to the circumstance of another unhappy perversion of an English clergyman (the Rev. W. Foulkes of Jesus College, Oxford), says:—

> When will our Tractarian brethren perceive that Romanism is the logical result of their system? The Church of the Reformation is that to which in fealty, they are bound. The men of that era knew how to remodel the Church after the Primitive pattern far better than theorists who, by their grievous fall ever and anon, show us the peril of thinking ourselves wiser than our fathers.

Now would our so-called *Evangelical* brethren but perceive that *they* make the Church so utterly different a thing from the Church of the Reformation—so unCatholic, so puritanical, so sectarian—that earnest-hearted though weak-minded men are forced out of so frigid, mundane an atmosphere; and would they only strive to make it what it ought, and what the Reformers intended it to be; they would do infinitely more to lessen the number of such perversions, than by all the invective, in their present state, they may continue to bestow upon it. In *their* hands, we repeat, it is NOT, either in doctrine or discipline, the "Church of the Reformation." Would our contemporary like us to present some special proofs of this from his own diocese?

Ignorance Excusing Irreverence.—The *Evening Post* no doubt deems itself extremely clever and witty when it says, referring to our animadversions, last week, on the desecration at Columbia College Chapel—

> The crime of the boys consisted in having Dodsworth's band play some popular opera music, most of which may be heard daily in the house of every subscriber to *The Churchman* any week in the year. The world must be getting uncommon good when ecclesiastical censors can find no more serious delinquencies to groan over than these.

Now, in the first place, it was not "the crime of the boys at all"—we never insinuated such a thing. Whatever "crime" there was, was that of the College authorities. While as to likening a Chapel—a Sanctuary—God's Holy Temple—to a common house,—why, such an idea could only be conceived by one of whom it may truly be said that his irreverence is only surpassed by his ignorance. It may be quite true, that most of the popular opera music, by the performance of which the chapel in question was profaned, "may be heard daily in the house of every subscriber to *The Churchman*." Well, in every such house, too, there may be dancing; but that would not make it proper to dance at Church or Chapel. We eat and drink in our houses—we laugh and talk, and read and write, and do very many and various things, with perfect propriety; but that were surely no reason why it should be proper to do them at Church or Chapel. Our Saviour would not so much as allow any burthen to be carried through the Temple—or doves, though for the Temple's use, to be sold within its precincts. Could we have a clearer or higher example? Really our contemporary ought either to go to school again—if he is really a Christian—or to refrain from touching upon subjects on which there is, we will be bound to say, more knowledge to be found, and more religious sensibility, in any Church Sunday-scholar that can barely read his Bible.

TRINITY CHAPEL.

We have already given a sketch of the architectural features of Trinity Chapel, and expressed commendation of the leading elemental idea in which the design of the structure appears to have originated. None than ourselves have more gladly hailed the promised supply of daily means of spiritual grace, or so appreciated its necessity, on the part of those excluded from attending on Trinity Church, by reason of its extreme and inconvenient distance from their residences. We have taken occasion too, to draw the distinction between a chapel and a church, and have not failed to entertain the hope that the arrangements for service, both as regards the chapel and its interior arrangements, would be in full conformity with the requirements of our ritual, so that we might be enabled to point to it as an exemplar of what we have taken so much pains to enforce. No expectations of this character could be chargeable with undue fervour. In Trinity Chapel, we have a building neither called into sudden existence by some temporary requirement, nor constructed on any specially economic principles. It rose with all the advantage of past experience, free from the trammels of churchwardens and committee men, the creation of a mind skilled by foreign travel, research, and experience, aided by every possible facility of reference to ecclesiological usage. As to material, the quarries of the whole of our Northern continent might be said to be at command. Never was architect so blessed. If aught were wanting in addition, it was the command of whatever space might be required, and the full choice of location. It need prove no matter of wonder, then, if the general stage of advance in the arts, more especially of architecture, to which this country may have attained, be very generally judged of by the edifice in question. Amid so many who are aliens to the Church, it may even come to be viewed as an exponent of our ideal of what a Church chapel should be, and is therefore to be viewed with a jealous eye to the Church ordinances which its walls are intended to enshrine.

It remains only to notice the interior arrangements and adornments, in which the seminal architectural idea has been "clothed upon." We regret to find these so little in keeping with the character of the structure; and in place of being made subsidiary to one general effect, breaking the interior up into gaudy details, which, in the impossible endeavour to harmonize with themselves and with the edifice, are giving daily rise to fresh absurdities, which we cannot conceive as having been originally contemplated. We would like to have the chronological dates as to the painting and gilding of the several portions of the chapel. At latest date, after the roof had been decorated with polychrome, its blue ceilings spangled with stars, reminding one of those on the dress of a danseuse, after the arch mouldings in the nave had been painted with blue and red, and the leaf bosses that receive the mouldings of the arched braces had been dubbed with bluff, and edged with blue and purple, the chancel was thought to look too bare, and forthwith thirty-two canopies were constructed, each of carved oak, with intervening crockets, the oak overlaid with paint and gold. The pulpit, likewise of oak, has been similarly overlaid. Its oaken canopy of curious carving, thus presents to the eye mere tinsel. The font, on the opposite side of the chancel, is similarly crowned, a caricature of an ancient practice of locking up the font with a wooden cover, holy water being constantly held within it. The flimsy look of the canopies of pulpit and font, and of the thirty-two running round the chancel without any stalls to cover, and without the possibility of their ever covering stalls, has a theatrical effect, which would require the pointed caps, and rich gold robes of a company of Lama priests, to be in keeping. It is impossible to imagine anything but an imposition beneath so much of gold and paint. How the architect will account for the presence of those canopies, by what argument he will justify them, it is impossible to divine. The production of a wonderment by no means flattering to artistic taste is induced, and though in a Greek church, to which Trinity Chapel as now overlaid, bears no unmeet resemblance, we might find the appropriate accessories, we must travel as far as Thibet for robes, and for men who would not seem actors in a series of scenic devices. The overlaying of oak is itself barbarous. The fine carved ceilings of Holyrood Palace in Scotland, were thus marred, and no intelligent traveller fails to stigmatize the want of taste thus indicated. We are by no means averse to decoration, and that, the very richest; we are full of admiration for the altar, in effect the richest work of all, but these interior attachments have a card-looking aspect, that a breath might blow away, and one more turn of the kaleidescope resolve into vagaries yet stranger. Can it be possible the architect has gone yet further, condescending to an architectural trick, to make the chancel look yet deeper? Unable to account for the fast-receding proportions of the canopies as viewed from the Southern end of the nave by any rules of perspective, we proceeded to a closer inspection, and found eight of the canopies in the depth of the chancel four inches narrower than those pushed forward. The edifice has not even the solemnity of shade; it is unquestionably too light, and the painted glass of the great wheel windows, so far from harmonizing with the chancel it opposes, or even aiding any general effect, is weak and unsatisfying, its colours confusedly intermingling with the semblance of the rich sparkling effects of stained glass. In truth, we are at a loss for the discovery of any guiding principle in these decorations. The construction and the adornment of a church is not a matter of personal taste; the laws governing the development of the style, are just as positive as those governing geometry. Mounting to the pulpit we found in all directions a forest of standards, their branching lights preventing a clear view of scarce a fraction of the body of the church, so that members of the congregation are not unlikely hereafter to see men as trees talking.

We glanced at the blocks of stone in process of being sculptured for a baptismal font. It will be an octagonal bowl, resting on a single shaft, and will be raised on several steps. Its simplicity will be in keeping with the edifice, as distinct from the decorations imposed, though its position, facing the North-west bay of the nave, with no semblance of any entrance to the chapel in its vicinity saving the arches opening into the organ-room, is utterly unauthorized. Its pointed oaken canopy will be in accordance, it is true, with that over the pulpit, but will not have even the merit of negativing the eccentric appearance of the latter; the erection of this thirty-fourth canopy—and it is just completed—will necessitate yet further change by the gaudy brilliancy it introduces. Indeed, the money at command would appear to have had a deteriorating effect on that taste for the simple and grand in which the chapel was conceived—a chapel that threatens to re-enact the sad and humiliating effects brought about in a chapel in the neighborhood of the quarter of St. Germain, at Paris, where a noble building has been ruined by the laborious efforts to diaper every inch of surface, and enrich every panel, resulting in a compound of littleness that dwarfs the original conception of the inspired architect, to the construction of a cabinet of childish curiosities. How different this from the unity, the oneness of effect, the solemn and imposing expression of the Cathedral of St. Omer, at Rouen, out of a few pillars and arches of which, were its foundations shaken or destroyed, one might again reconstruct it in thought in its own noble and simple proportions. The apparent barrenness of the south gable wall, owing to extreme elevation of grand wheel window at the Southern entrance, has been filled up by a slender, self-supporting colonnade of thirteen inches, to contain, we believe, the images of Christ and the Apostles. So slender at that extreme height appear the means of support to the figures, that, whether made of stone, clay, or plaster, they are likely to be continually in the act of threatening to illustrate the fate of the Seven Sleepers at Ephesus. We cannot withhold our admiration of the quadruple columns, alternately red and green, and red and blue, supporting the arched braces of the roof principles of the nave. These, set against the cream-coloured Caen stone, have a most rich effect—an effect which has, probably, stimulated so unwisely the later decorations of the chancel. The marble steps by which the chancel is ascended are rendered superb, by colour and transparency. We cannot praise the chancel rail, despite its elaborate carving; to be in keeping with so much flimsiness, it needs to be enamelled. The encaustic tiles are admirably laid, and properly become richer in pattern as they approach the altar, which is surrounded by a band of exquisite mosaic. The table of Caen stone, of which the altar is composed, is inlaid with two marble floriated crosses of the same composition as the chancel steps.

THE WORLD ABROAD.

Great Britain.—The greatest excitement had been produced by the intelligence of the death of the Emperor of Russia. On the night of the 2d inst., in the House of Lords, the Secretary of State for Foreign Affairs, the Earl of Clarendon, rose and said: I think it my duty to communicate to your Lordships the contents of a telegraphic dispatch which I received half an hour since from her Majesty's Minister at the Hague, that "the Emperor Nicholas died this morning at one o'clock, of pulmonic apoplexy, after an attack of influenza." I have also received a dispatch from her Majesty's Minister at Berlin, stating that "the Emperor of Russia died at twelve o'clock this morning." An hour before this dispatch arrived, I received accounts from Lord John Russell, at Berlin, stating that the Emperor was on the point of death, and had already taken leave of his family. Although this event occurred so short a time ago, as between twelve and one o'clock this morning, there can be no doubt, under these circumstances, of its authenticity. In the House of Commons Lord Palmerston made a similar statement.

The proceedings in Parliament had, in other respects, been unimportant. In the House of Lords a debate occurred on the subject of acknowledging the loyalty of Canada and other Colonies. No resolution was come to.

In the House of Commons, the business was unimportant. The chief business was the debate on Lord Goderich's motion to increase the chances of military promotion from the ranks. The motion was negatived.

The Commons' Committee of Inquiry into the conduct of the war proceeds vigorously with its work. They have reported that the objects of the inquiry will be best attained by making the Committee a secret one. On the 1st of March, Mr. Roebuck appeared at the bar of the House of Lords, with a message from the House of Commons, citing the Duke of Newcastle to give evidence before the Committee.

Public meetings were being held in various parts of the country, condemning the conduct of the war.

The Queen had appointed Wednesday the 21st inst. to be observed by the nation, as a day of Special Prayer and humiliation, under the critical circumstances of the country, as respects the war.

Accounts had been received of the arrival of Lord John Russell at Berlin, on his way to the Conference at Vienna. He immediately had an audience of the King and Baron Manteuffel. It was thought that Russia seemed at length to be making attempts to come to an understanding with the Western Powers. General Wedell, the Minister at Paris, has personally gone to Berlin to explain the points at issue, and Lord John Russell's mission was expected to conclude the desired arrangements.

The Earl of Lucan had published a convincing letter to Lord Raglan, exonerating himself from all blame in the cavalry charge at Balaklava.

Large amounts of gold continued to arrive from Australia. As much as £500,000 in gold was received per the *Kent* and *Marco Polo* from Melbourne.

Several letters had appeared in the English papers, complaining of the non-return of goods sent to the New York Exhibition.

A letter from Scutari says—Miss Nightingale has been attacked by fever, but was almost herself again.

Mons. Soyer, the celebrated cook, had left London for Scutari, "at the desire of her Majesty's Government, for the purpose of superintending the dietary" at the hospital there.

Several parties of wounded soldiers from the Crimea, had been sent for by her Majesty. They were mustered in the Grand Hall of Buckingham Palace, and there inspected by the Queen, Prince Albert, and the royal family. It is intimated that situations for as many as possible will be found in the Royal Parks.

The London papers chronicle the death of Charles R. Dod, Esq., author of the "Parliamentary Companion", "Peerage, Baronetage, and Knightage", &c. He was for twenty-three years connected with the London *Times*, as superintendent of the corps of parliamentary reporters. He was also the biographer of the lives of distinguished individuals, whose deaths were recorded in the *Times*, generally the day after their decease.

France.—The Emperor was at the Camp of St. Omer. Nothing further was known respecting his intended visit to the Crimea. There were rumors that some important arrests for political causes had been privately made in Paris. Persons of high distinction are said to be implicated. The *Moniteur* announces the loss of a French frigate, with troops, in the Straits of Bonifacio. All on board perished—600 or upward.

Austria.—Advices from Vienna state that the draft of a general treaty was prepared, securing the integrity of Turkey, preventing the future encroachments of individual powers, and guaranteeing the rights of Christians. This document was to be considered at the Conference. All the Plenipotentiaries, with the exception of Lord John Russell, had arrived at Vienna. The Conference was to meet on the 5th of March, and hopes of peace were strongly entertained.

ADVERTISEMENTS.

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All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
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LITERATURE.

The New Testament; or, the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah. A Literal Translation from the Syriac Peshito Version. By JAMES MURDOCH, D.D. New York: Stanford & Swords.

The fame of Dr. Murdoch's Translation of the Syrian Version of the New Testament has extended to Europe, and excited no ordinary interest there. The testimony borne to its merits four years ago, by a long list of American Divines—that it was an interesting and valuable work—that it was a book, "not only for learned theologians, but for all who wish to read and understand the Scriptures"—that, "differing in general very little from our common English version in import, it presents the meaning in new and perspicuous language, and often throws much light on obscure and difficult passages"—in a word, that it was "an excellent commentary on the New Testament, come down to us from the Primitive Syrian Churches," and as such deemed "worthy of a place in every Christian family",—testimony such as this, we say, could not fail of exciting a deep interest in the work, and obtaining for it the attention of the Christian community, wherever the English language prevailed.

There is a peculiar charm about this Translation, to all who are familiar with the ordinary version of the New Testament. To quote Dr. Murdoch's own words as he expresses himself in his Preface—"the artless simplicity, directness, and transparency of the style,—the propriety and beauty of the conceptions of Christ and His followers, as expressed in a Shemitish dialect very nearly identical with their vernacular tongue,—the pleasing thought, that the words were probably, in great part, the very terms which the Saviour and His Apostles actually uttered in their discourses and conversations,—and especially the full comprehension which the Syriac translator seemed to have of the force and meaning of the inspired original, served to chain attention and hold the mind spell-bound to the book". And it is literally true. No reader of the Bible can peruse a single chapter of this version, and not feel all that is here said of it.

We have selected two or three passages, in order to exhibit the identity with the common version, yet the "artless simplicity, directness, and transparency of style", just remarked upon. Take, for instance, St. Paul's beautiful and forcible exposition of Charity—1st Corinthians, chapter xiii:—

If I could speak in every tongue of men, and in that of Angels, and there should be no love in me, I should be like brass that resoundeth, or the cymble that maketh a noise. 2. And if there should be in me the gift of prophesy, and I should understand all the mysteries, and every science, and if there should be in me all faith, so that I could move mountains, and love should not be in me, I should be nothing. 3. And if I should feed out to the destitute all I possess, and if I should give my body to be burned, and there should be no love in me, I gain nothing. 4. Love is long-suffering, and is kind; love is not envious, love is not boisterous; and is not inflated; 5. And doth nothing that causeth shame; and seeketh not her own, is not passionate; and thinketh no evil; 6. Rejoiceth not in iniquity, but rejoiceth in the truth; 7. Beareth all things, believeth all things, hopeth all, and endureth all. 8. Love will never cease. But prophesyings will end; and tongues will be silent; and knowledge will vanish. 9. For we know but partially; and we prophesy but partially. 10. But when completeness shall come, then that which is partial will vanish away. 11. When I was a child, I talked as a child, and I reasoned as a child, and I thought as a child: But when I became a man, I laid aside the things of childhood. 12. And now we see, as by a mirror, in similitude; but then face to face. Now I know partially; but then shall I know, just as I am known. 13. For these three things are abiding faith, and hope, and love; but the greatest of these is love.

Here we have all that the other contains, and almost word for word, yet an occasional difference of phraseology at once simple and remarkable. Take, again, the Beatitudes—St. Matthew, chapter v.: v. 1 to 12:—

And when Jesus saw the multitudes, he ascended a hill; and when he was seated, his disciples drew near him: 2. And he opened his mouth, and taught them, and said: 3. Blessed are the poor in spirit, for the kingdom of heaven is theirs! 4. Blessed are the mourners: for they shall be comforted! 5. Blessed are the meek: for they shall inherit the earth! 6. Blessed are they that hunger and thirst for righteousness: for they shall be satiated! 7. Blessed are the merciful: for on them shall be mercies! 8. Blessed are the clean in heart: for they shall behold God! 9. Blessed are the cultivators of peace: for they shall be called sons of God! 10. Blessed are they that are persecuted on account of righteousness: for the kingdom of heaven is theirs! 11. Blessed are ye, when they revile you and persecute you, and speak every evil thing against you, falsely, on my account. 12. At that time, rejoice and be glad: for your reward in heaven is great. For so they persecuted the prophets that were before you.

Every blessing is here as fully expressed as in our accustomed version, yet with, if possible, greater simplicity. One is struck with this characteristic, almost more forcibly, in the recital of the miracle of the water made wine—St. John, chapter ii.: v. 1 to 11:—

And on the third day there was a feast in Cana, a city of Galilee: and the mother of Jesus was there. 2. And also Jesus and his disciples were invited to the feast. 3. And the wine fell short: and his mother said to Jesus: They have no wine. 4. Jesus said to her: What is [in common] to me and thee? Not yet hath my hour come. 5. His mother said to the waiters: Whatever he saith to you do [it]. 6. And there was there six waterpots of stone, set for the purification of Jews, containing each two or three quadrantalia. 7. Jesus said to them: Fill those water-pots with water. And they filled them to the top. 8. He said to them: Draw now, and carry to the master of the feast. And they carried. 9. And when the master of the feast tasted the water that had become wine, and did not know whence it came, (although the waiters knew, as they had filled the pots with water,) the master of the feast called the bridegroom, 10. And said to him: Every man first bringeth forward the good wine, and when they are satiated, then that which is inferior; but thou hast kept the good wine till now. 11. This is the first sign, which Jesus wrought at Cana in Galilee, and manifested his glory: and his disciples believed on him.

We think this most interesting incident in the Saviour's most holy life is here told in almost simpler, yet equally expressive language, as that in which we have been accustomed to read it; while here, too, every minutiæ of the miracle is recorded. We would adduce but one more example,—that all-important revelation of the Divinity of our Blessed Lord which is given in the opening of St. John's Gospel:—

In the beginning, was the Word; and the Word was with God; and the Word was God. 2. He was in the beginning with God. 3. Every thing was by his hand; and without him, was not any thing whatever that existed. 4. In Him was life; and the life was the light of man. 5. And, this light shineth in the darkness; and the darkness comprehended it not. 6. There was a man sent from God, whose name was John. 7. He came for testimony, to bear witness concerning the light. 8. He was not himself the light, but (came) to bear witness concerning the light. 9. The true light was that, which enlighteneth every man who cometh into the world. 10. He was in the world; and the world was by His hand; and the world did not know him. 11. He came to his own (people), and his own (people) received him not. 12. But such as received him, to them gave he the prerogative to be children of God; (even) to them that believe on his name; 14. Who are born, not of blood, nor of the pleasure of the flesh, nor of the pleasure of man, but of God. 14. And the Word became flesh, and tabernacled with us, and we saw his glory as of the only begotten from the Father, that he was full of grace and truth. 15. John testified of him, and cried, and said: This is he, of whom I said, that he cometh after me, and is before me; for he was prior to me. 16. And of his plentitude we have all received, and grace for grace. 17. For the law was given by the hand of Moses; but the reality and grace was by the hand of Jesus Messiah.

Here, then, every word is given which indicates that great "mystery of godliness"—"Christ manifest in the flesh",—that the Word, in the beginning, was with God, and was God, and that thus God "became flesh and tabernacled with us". The very title of the Testament, indeed, which this Syriac version bears—"The Book of the Holy Gospel of our Lord and God, Jesus the Messiah"—is itself a striking evidence of the unmistakable, the emphatic assertion and corroboration of that great, that mysterious fact—the corner-stone, as it is, of the whole superstructure of the Christian dispensation.

The edition of this most interesting and valuable work which Messrs. Stanford & Swords have just brought out, is a very excellent one in all respects. It indeed merits a place in the library of every Christian family.

Catena Dominica. By JOHN HENRY ALEXANDER. Philadelphia: H. Hooker.

A delightful little volume of Songs of the Church's seasons,—or, rather, the *Dominica* of the Church's year, as its seasons come and go. They are the thoughts of an earnest-hearted Churchman, who probably could only find a suitable medium of expression for them in that "sweet poesy" which "exalts her voice to ages." They are the thoughts of one who justly regards it as a thing divine. And we may fairly presume that he can say with Coleridge—"Poetry has been to me its own exceeding great reward: it has given me the habit of wishing to discover the good and beautiful, in all that meets and surrounds me." And what a constant succession is there not of "the good and beautiful" in the *Dominica* of the Church, as it is presented to us in its blessed round of Sacred Services! The Christian year,—the seasons through which we are conveyed in Christ—in His Advent, His Nativity and Circumcision, His Baptism, Fasting, and Temptation, His Cross and Passion, His precious Death and Burial, His glorious Resurrection and Ascension, and the Coming of the Holy Ghost! The poet of this *Catena* doubtless felt devoutly the force of all these, as they sped before him in holy contemplation. In his own words—

The radiant image of the Church's Year
(That rolls along with years we treasure less,)
Uprose in long-known, long-prized comeliness,
Linked strangely with scenes that suggested it;
Ever the same, yet varying with the press
Of joy or grief, with hues fast changing lit,
Resolves that Year for all in time and measure fit!

We only wish that he had not made his range exclusively Dominical, but had gone wholly through the Calendar. For the Church's year is utterly incomplete, if her days of holy observance are confined to merely their hebdomadal recurrence. Much valuable ecclesiastical knowledge is to be gained, as well as precious occasions of seasonable devotion secured, by taking advantage of the opportunities which the Holy Days of the Church present in their due celebration. It would provide, too, a discipline which our tempers and dispositions, in a busy, bustling, irreligious age like this, could not but be benefitted by. What can at any time, indeed, be so wholesome, or so refreshing, as to be assisted, even by the charms of poetry, in bringing one's thoughts and feelings into a more thorough agreement with those recommended and illustrated in our Book of Common Prayer? So far as it goes this Catena entirely does this—that is, as respects the Sunday Services. It thus sets out—Advent is thus proclaimed,—

Lord! who as at this time condescended
To visit Earth in great humility;
From all works by which Thou art offended,
Our hearts and homes, O! help Thou us to free:
That both fit may prove
To entertain Thy love
And, not guest-wise only, welcome Thee!

For this holy tide have we been yearning,
(Fit season to begin our mystic Year)
Haply from all 'round the lesson learning,
By our true inner Life to draw more near;
Keeping quick and warm
Thine own implanted germ,
Mid the Winter of our world-storms here.

He then advances on through the Sundays in Advent—Christmas—Epiphany—to Lent, the first Sunday in which is thus exemplified—taking up the solemn incident of the Gospel for the day:—

THE TEMPTATION.

'Tis morning; o'er the dark-blue sky
No mist to float—no cloud to fly;
And, brightly gemmed, the crystal Deep
Seems in its Naiad caves to sleep:
In such an age, in such an hour,
If thoughtless, be Thou near to bless
And keep me by Thy watchful power,
O, Tempted in the Wilderness!

And when, o'er Land and Deep, there streams
A glorious flood of Noon-day beams;
Keep me in forest, cave, or dell,
Or where the angry waters swell,
In crowded haunts where men allure,
Mid foeman's wrath, or friend's caress—
In each, in all, preserve me pure,
O, Tempted in the Wilderness!

And when the Evening's welcome shade
Shall find me by some fountain laid;
Or, as she shakes her dewy wreath,
Beholds me bowing unto Death;
Do Thou be near, my soul to keep
In that sad hour of sore distress:
And unaffrighted let me sleep,
O, Tempted in the Wilderness!

I pray to Thee, for Thou hast known
My spirit's suffering, all Thine own;
And earthly wants and misbelief,
And this world's glory and its grief,
And other gods and selfish sway,—
All these Thyself, did once oppress:
—Help me all these to put away,
O, Tempted in the Wilderness!

Easter succeeds in due course—but only falls under notice through its Sundays. The third Sunday after Easter is thus memorialized—taking the subject again from the day's Gospel—"Jesus said to His disciples, a little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father."

THE CHURCH IN THE WILDERNESS.

A little while!—Say, have we learned
The words' full meaning, yet?
Or is not rather to be earned
A lesson true that hidden burned
But fraught, if only rightly turned,
With gracious pledge and sweet?
More gracious for this cloudy day
That wraps our Desert-church;
Closing to human skill her way,
Veiling their fault who from her stray
Or listless far off rather stay
Than for her altar search!

Saviour, for three sad troubled days
Thine early servants lost
The lustre of Thy wondrous ways,
Till Easter blest their tear-dimmed gaze:
Then all was dark till the displays
Of fiery Pentecost.

So do thy Servants find it still:
—First called to follow Thee
By some heart-piercing tone, their will
Half from the world won—bright hopes fill
The horizon of their hopes, until
The bridal moments flee.

A little while—and all is dark;
Deserted all, and lone;
Nor welcomes the dim Morn, the lark;
A cloud envelopes shrine and ark;
Watching for Thee, we only mark
A cold and sealed stone!

A little while—if patient there
And prayerful, comes again
The Bridegroom with His dewy hair
And fragrant as the lilies are;
While o'er the Tomb, lo, angels care
And show where He has lain!

More plainly still Thy Church may ween
The truth of this dim word;
A little while since all has been
Bright as the Morn from mountains seen,
—Now, dreary shadows come between
Her children and their Lord:

A little while—the shadow breaks
Before a ray of Thine;
The gloomy Night to glad Day wakes;
The lark his hymn up with him takes;
And the fresh Sun more brilliant makes
Her services and shrine.

Be trustful, then, O Mother dear
This pledge to thy heart press;
A little while—and every fear
Shall, like a sea-mist, disappear
And the Beloved Himself be near
Thee in the Wilderness!

Another of the Gospels is made thus suggestive—that of the Eleventh Sunday after Trinity, the subject of which is the parable of the Pharisee and the Publican:

THE PUBLICAN'S PRAYER.

O! Merciful, within Thy temple kneeling,
Let me not bring my heart's vain treasures there;
Nor as I bend, one taint of earthly feeling
Enter to desecrate Thine House of prayer;
But, as I hear Thy word Thy will revealing,
Let me be bowed as where Thyself hast trod;
I look to Thee, each wound, each sorrow healing,—
I pray to Thee; Be merciful, O God!

I know that many watch their chains upon me,
Sinful and strong, ev'n in Thy courts to fling;
I know how often from those courts have won me
Some wandering tone, some moth with painted wing;
I miss the sparkles of Thy baptism on me,
Exhaled or stained in all its holy flood;
Each day, all holier thoughts and spirits shun me:
—I can but pray: Be merciful, O God!

For all, with trembling steps, as Time is stealing,
Still would I hasten to Thine House of prayer,
That, as I bend myself, no sin concealing,
Soul, body, spirit, all be prostrate there;
And, as I hear Thy word Thy will revealing,
Let me bow down as where Thyself hast trod;
I look to Thee, each wound, each sorrow healing;—
I pray to Thee: Be merciful, O God!

These are fair specimens of the whole; and we think they will be admitted to bear us out in the commendation we have meant to imply, and the interest we have sought to excite. They remind one forcibly, in some of their features, of Keble's Christian Year; and we are sure it is no slight praise to say, that some of their stanzas will even bear a comparison with those of that sweet and heavenly minded Laureate of our Mother Church—though Keble's is the Christian Year with *all* its memorable days. We can only hope that Mr. Alexander will make up his omissions in this respect in a supplemental volume.

Is the Mode of Christian Baptism Prescribed in the New Testament? By M. STUART, Professor of Sacred Literature in the Theological Seminary, Andover. New York: Sheldon, Lamport & Co.

This is doubtless a learned work; but it is one which, although upon a subject which the Church Catholic and Apostolic has long, long since settled, schismatics would still treat entirely *de novo*,—as much as to say, that there was no authority by which we were to be guided, but that it was still left for the decision of any one's private judgment who might think proper to exercise his critical acumen upon it. The opinion, indeed, of the Church, is by such men kept out of the question,—as though there had been no such divine institution, "the witness and keeper of Holy Writ." Professor Stuart, in the work before us, controverts, with great learning and ability, objections to the Church's practice in the mode of Baptism. But he has not, we regret to find, the right conception of Baptism as a Sacrament; and this is one of the mischiefs of such a subject being handled by those who, after all, put forth the Church's views only in so far as they agree with their own. For example, he remarks—"We come, then, of necessity to the conclusion, that the *moral good* to be expected from baptism, is to be derived from the moral or spiritual instruction which it conveys, and from the lively manner in which it impresses this, and the obligation under which it lays those who are concerned with the rite. All the rest appears to be mere dreaming Pharisaism; here is substantial reality." So that it is evident he is quite in error as to the nature and object of Baptism—*as a Sacrament:* as that Sacrament, by which the Church declares that there is "a death unto sin, and a new birth unto righteousness—for being by nature born in sin, and the children of wrath, we are *thereby* made the children of grace."

Professor Stuart asks—"But may not this *instruction* be conveyed as well by *affusion* or *sprinkling*, as by immersion?" Undoubtedly it may. But that is not the question. It is, "May not God's regenerating grace be so conveyed—may not the 'laver of regeneration'?" And when he goes on to express himself as follows, it would be forcible enough were it applied to it *as a Sacrament*: he is answering the question we have just quoted, when he says—"If we look to the ancient dispensation, we must say, yes. If we look at the nature of the thing itself, we must answer in the affirmative. If we appeal to the general conviction of *the Christian world*, which has decided against patristic and ancient usage, we must give the same answer. Water applied in this way or in that, is water still, i. e., a cleansing and purifying element. Its significance is not at all lost, or even obscured. In the East, where bathing is so common, and where religious rites especially have required ablution, it may be more significant, in some cases, to immerse; but in the West and North, where such rites have long ceased (if indeed they were ever practiced), immersion can have no more significancy than affusion or sprinkling. Why then insist on it? Or if you are conscience-bound by your own views of the rite, why judge your brother who is not, and thinks that Christianity was never designed to become a religion of rituals?"

Altogether, then, though this book is valuable as a confirmation of a Church *practice*, it is of none whatever as respects Church doctrine.

Leila Ada, the Jewish Convert. An Authentic Memoir. By OSBORN W. TRENERY HEIGHWAY. To which is added her Diary and Correspondence. Second American edition. New York: Wiley.

This is a second American edition of a little work that has been extremely popular in what is called "the religious world," in England; and will no doubt be equally so with the same class here also. It is the memoir of a Jewish Convert to the Christian Faith, and is interspersed with accounts of places, and descriptions of scenery, and incidents of life, more particularly among the Jews, which constitute an extremely interesting volume. Leila, the heroine, to quote the words of her biographer, was "one of those fair and flower-like natures that rise at intervals to cheer us along the dusty highway of life. Her natural abilities (he says) were very rare, and she cultivated them with the strictest care, so that had God seen fit to spare her life, and call her to a more public situation, she would have occupied no humble position among those noble-souled and intellectual women who are an honour to our country. She was one of the loveliest flowers that ever gleamed in the cold atmosphere of a world of sin—a flower, fragile in its pensile form, delicate in its tender purity, spiritual in its beauty, too frail to live amidst these tempestuous clouds of earth, and only at home in the kindlier soil and among the stormless skies of the better land. In her short Christian course she walked with God, and her dying weeks were lived upon the very verge of heaven.' The conversion of such an one from the false and undeveloped system of her fathers—her yielding to the influences of Divine grace, as conveyed through the Gospel—her humility, her devotedness, her sanctity—her happy death—dying with the name on her lips of Him whom her fathers had "with wicked hands crucified and slain," exclaiming as she expired, "Love Jesus, serve Jesus!"—all this is well told. One's only regret is that there is not more of a Church character about the book, which detracts greatly from its merits, and must impede its usefulness.

A Pastoral Letter on the Observance of the Season of Lent, by the Rev. F. H. Cuming, D.D., Rector of St. Mark's Church, Grand Rapids, has some points of good in it, though it does not so fully develope the Church's teaching as it might do. We object in it, moreover, to what appears, if not compromise, yet something very like it; and the adducing of sectarian authorities in support of the Church's doctrines, which are quite beneath notice in such a case. What is it to us that the "Presbyterian," and the "Dutch Reformed," sects think so and so, while as Churchmen we must, in common consistency, regard them, because "not with us," as "against us?" The first sentence, indeed, implies an idea that is not consistent with thoroughly right views of the subject in hand. The reverend author says, "It is one of the *peculiarities* of the Episcopal Church not to allow any remarkable event in our Saviour's life to pass unnoticed." Now there is nothing *peculiar* in this, our Church being a branch of the Catholic Church, which has ever done so; while so unnecessarily to nickname us as "the *Episcopal* Church," seeing that there never was a time when the Church of Christ, in its Catholic and Apostolic organization, had not the Episcopacy, suggests a wrong idea as to the very character and constitution of the Church. Such unfortunate expressions often do mischief, if only by suggesting and fostering wrong conceptions.

The Speller and Definer's Manual. By W. W. SMITH. New York: Burgess & Co.

This is a large collection of the most useful words in the English language, spelled, pronounced, defined, and arranged in classes; to which are added rules for spelling, and various other useful applications, including a vocabulary for reference. To the spellings of certain words, however, we must take exception, for they are liberties with the English language which we, in this country, professing as we do to retain it in its purity, have no business to take. And we are the more surprised at this author's participation in that liberty, when we find him remarking, that "to preserve the purity of the language and to transmit it to posterity uncontaminated, should be the aim of every teacher." Many of the words he has given are not spelled in England—where surely they ought to know how to spell their own language—as he has spelled them. It is of no use to say—"the words in this work are spelled according to present usage, and as they are printed in the literary works of the day." If they are spelled wrong—if it is a corrupt spelling—different from the standard adopted in its mother country—such a deviation from the accredited and established mode can never "preserve the purity of the language"—quite the reverse. With this exception, the work has several important features, especially as to *definition*.

A New National Spelling Book and Primary Tutor. By B. D. EMERSON. New York: E. Livermore.

This, we believe, is one of the most useful and popular books of its kind in use in this country; and it affords a remarkable instance of the successful application of an educated mind to providing for even the elementary education of youth—the work, we understand, having been the source of unexampled pecuniary profit. It would be difficult to say anything more forcibly in its favour than such a circumstance itself expresses.

The Cottage Cookery Book. By EMILY THORNWELL. New York: Edward Livermore.

This book supplies a long-felt desideratum. It is an American *Cottage* Cookery Book, designed to make house-keeping easy, pleasant, and economical, in all its departments,—is especially adapted to young housewives, and to such as find it necessary to make the most of their limited means. It is appropriately dedicated to "those house-keepers whose patience has been often tried, and their materials wasted, in attempts to follow the impractical directions contained in Cookery Books written with delicate fingers, and based upon French and other foreign writers;" and it unhesitatingly, and we think not presumptuously declares, that it is "expressly and painstakingly prepared for those who would have good living without an exorbitant outlay of time and money, and free from the risks of mere 'experimenting.'" If, then, it only realizes this, it cannot fail to be a welcome visitor to tens of thousands of our American families throughout the land.

Arthur's Home Magazine for April is already on our table, and is really an interesting number. It has several engravings most attractive for the family circle—more especially for the ladies; and its literary contents are varied and entertaining in a high degree.

MAPLE SUGAR.—The following is an account of the process adopted by Mr. Woodward, who obtained the premium from the State Agricultural Society, in 1846, for the best article of maple sugar:—

In the first place I make my buckets, tubs, and kettles all perfectly clean. I boil the sap in a potash kettle, set in an arch in such a manner that the edge of the kettle is defended all around from the fire. This is continued throughout the day, taking care not to have anything in the kettle that will give colour to the sap, and to keep it well skimmed. At night I leave fire enough under the kettle to boil the sap nearly or quite to syrup by the next morning. I then take it out of the kettle and strain it through a flannel cloth into the tub, if it is sweet enough; if not, I put it in a caldron kettle, which I have hung on a pole in such a manner that I can swing it on and off the fire at pleasure, and finish boiling, then strain it into the tub and let it stand till next morning. I then take this and the syrup in the kettle, put it all together in the caldron, and sugar it off. To clarify one hundred pounds of sugar, I use the whites of five or six eggs, well beaten; about one quart of new milk, and a spoonful of saleratus is well mixed with the syrup before it is scalding hot. I keep a moderate fire directly under the caldron till the scum is all raised; then skim it off clean, taking care not to let it boil so as to rise in the kettle before I have done skimming it; when it is sugared off, leaving it so damp that it will drain a little. I let it remain in the kettle till it is well granulated; I then put it in boxes made smallest at the bottom, that will hold from fifty to seventy pounds, having a thin piece of board fitted in two or three inches above the bottom, which is bored full of small holes to let the molasses drain through, which I keep drawn off by a tap through the bottom. I put on the top of the sugar in the box two or three thickness of clean, damp cloth, and over that a board well fitted so as to exclude the air from the sugar. After it has nearly done draining, I dissolve it and sugar it off again, going through the same process in clarifying and draining as before.

DEATH OF AN EMINENT PUBLISHER.—We announce, with regret, the death of Mr. James Brown, of the well known publishing firm of Little, Brown & Co., of Boston. The deceased had been indisposed about a week, but his illness was not regarded as dangerous until a short time before his death. "Mr. Brown," says the *Transcript*, "was a gentleman of fine business talents,—generous, affable, and intelligent, he was very popular with all classes. Few publishers in our country have evinced so much culture, taste, and discrimination in their businsss as the deceased. His house was the abode of refinement and hospitality, and many a distinguished visitor to our State has received the most favourable impressions of society here from the attentions bestowed upon him by Mr. Brown. Mr. Brown was fifty-five years of age."

A NEW SECT IN GERMANY.—A letter from Frankfort announces the arrest of several members of a very mysterious religious sect. They were meeting during the night in the open fields in the vicinity of the town, wearing high caps adorned with horse-tails on their heads, and carrying in their hands long sticks, surmounted with a many-coloured paper lantern.

NEW YORK LUNG INSTITUTE, No. 6 Bond-street. Established for the Exclusive Treatment of Diseases of the Lungs and Throat, by the Inhalation of Cold Medical Vapors, under the charge and control of
GUILFORD D. SANBORN, M.D.

This institution, the only one of the kind in this country, has now entered the second year of its existence under auspices the most favourable and satisfactory. During the past year over *one thousand patients* have been treated personally, and nearly *fifteen hundred* by letter. Of this number, which is far greater than has ever been treated at any one Medical Institute in the world, during the same period, *not one* has remained unconvinced of its superior curative effects in diseases of the Lungs and air-passages over the old method of administering medicines into the stomach. While in many instances patients applied for treatment whose disease had progressed so far as to exclude all hopes of a *permanent cure*, yet *relief* from pain and suffering have been obtained even from the commencement of the treatment and remedies. The triumphant success which it has met with even from the threshold of its advent is attracting universal attention, and the denunciations and opposition which it at first received from the hands of physicians, founded on ignorance and prejudice, is fast giving way to a careful and candid investigation of its merits. I most earnestly invite the attention of the medical profession and the public to the following considerations:

These certainly are important questions to decide; whether the old antiquated practice of endeavouring to cure diseases of the lungs and throat by giving drugs into the stomach is *beneficial* or *injurious*? Do they cure? or do they not? Has consumption diminished? or has it not? Is it a disease of the blood? or is it not? I know that to many physicians, who are but "Stereotyped Editions of antiquity" and its errors, an answer to these questions may be considered of little importance, and they shrink like cowards from their open discussion. Still I repeat the questions to their fifty thousand victims who are now under their *kind care* and *professional skill*, and who during the present year will have died "according to science." These I entreat to "think close and ponder well."

For more than four thousand years various drugs have been poured into the stomach for the relief and cure of diseases of lungs and throat, and for four thousand years have diseases of the lungs, throat, and air-passages been constantly increasing. The theory upon which this practice is founded exists in the belief that Consumption was a disease of the *Blood*, manifested in and through the lungs. Hence the object to render *pure* what was supposed to be *impure*, by giving various medicines into the stomach which were *supposed* to be capable of accomplishing this object. That this treatment *has* met with *no success* I need only refer to the tables of mortality from Consumption alone, when it will be seen to have been increasing during the last twenty years at the rate of *five per cent.* over and above the increase in population; and it is a significant fact that the world has never been so filled with *Patent nostrums*, and people have never been so *excessively drugged* as during that period. In the treatment of diseases of the lungs and air-passages, physicians have pursued but a *routine* of requiring their patients to swallow the most *sickening* and *disgusting* medicines, like Antimony, Ipecac, Lobelia, Opium, etc., while Blisters, Setons, and Irritants have been faithfully applied *externally*; after they have been subjected to this *orthodox* system of *scientific martyrdom* until their patience and *purse* are exhausted, they are most *kindly* advised (to shirk responsibility) to swallow bottle after bottle of the most *filthy* and *fatal* of all nostrums—Cod Liver Oil. No honest physician will deny that I have not drawn a truthful picture of the plan now used in *curing* consumption and other diseases of the lungs.

It is this system of *drugging* which I assert is *false* in theory and *fatal* in practice. I boldly declare it to be *murderous*—that it is rotten with the *absurdities* and *errors* of past ages. That it *does not cure*, I point to the fifty thousand graves yearly made, where lie mouldering the remains of "wealth, worth, and beauty," who are *dead* monuments of its *healing* power. No wonder that *one-fourth* of the human family die with consumption. Not a domestic hearth can be found that has not lost by its ravages the "dearest one of all." The *name* sounds like a death-knell, and the mind associates it with the grave, the winding-sheet, and the worm. Never since the "morning stars sang together" has consumption been cured by taking drugs into the stomach, while thousands have been cured by *letting them alone*.

The system or plan of treating diseases of the lungs and throat at the New York Lung Institute, *is directly contrary* to that referred to, as is also the theory upon which it is founded. The *principles* or *rules* which are observed and strictly adhered to in the treatment of patients, are as follows:

I. All persons whether seen personally or prescribed for by letter are expected to be under absolute control, and on no other conditions will they be treated.

II. Diseases of the lungs and air-passages are each treated by its appropriate remedies. Consumption, Bronchitis, Asthma, Catarrh, require distinct and different remedies, the application of which are made *direct* and *immediate*, by inhaling or breathing them as hereafter described.

III. No patient is given drugs into the stomach, nor is he allowed to swallow any nostrum while under treatment.

IV. Patients are subjected to a course of physical training in order to give strength to the muscles, and to increase the size and capacity of the lungs. *The most nourishing diet is enjoined, and also the daily use of some form of alcoholic drinks.*

The method of Inhalation as here used is entirely *new* and *novel*, and meets with the sanction and approbation of every physician who has examined it, and many have adopted it in their private practice. Instead of adding to *hot water* the medicines to be inhaled (which is the *old plan* of inhalation), they are used of the *usual temperature of the air*. The inhaler consists of a small glass globe to which is attached an elastic tube and ivory mouth-piece; in the globe is placed a fine sponge upon which is poured a small quantity of the vapor desired to be used. The patient *inhales* or *breathes air* which has become medicated by being passed through the sponge. By this method the lungs are filled with a pleasant and agreeable vapour three or four times daily.

In regard to the *success* which attends this plan of treatment it is *too well* known to require the written evidence of those who have been benefited. Thousands in every State of the Union will attest to its curative effects. It appeals at once to the *reason* and *judgment* of every intelligent person who will give the subject one moment's reflection. That it is destined to work a complete revolution in the treatment of the largest class of diseases which afflicts the human family, is no longer a matter of doubt. *It is looked upon as the only reasonable hope for the Consumptive invalid.* That Consumption, in its *first* and *second* stages can be *cured*, has been again and again proven. There is no disease of the respiratory organs which cannot be greatly *relieved* when a permanent cure can not be accomplished.

TERMS OF TREATMENT.

Persons who visit the city, and are under personal medical attention, are charged $30 *per month. Examination of Lungs with Chart showing their condition,* $5. I will here add that it is not necessary for persons at a distance to incur the expense and fatigue of a visit to the city for treatment, but by sending a *full history* of their disease, its *duration of character of the cough* and *expectoration*, appropriate remedies (with inhaler) will be sent sufficient for *one month's use*, with weekly advice, for $15. Such persons are as much under care and control as if seen personally. I am ever willing to treat patients in connection with physicians in the country, and answer any inquiries concerning my treatment and remedies used.

All communications must be directed to Dr. GUILFORD D. SANBORN, New York Lung Institute, No. 6 Bond street.
m22-7teow.

ADVERTISEMENTS.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of

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DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
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PATENT FELT for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.

DOREMUS & NIXON, 21 Park Place,
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THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

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BOARDING SCHOOL FOR YOUNG LADIES, AT Dobbs' Ferry, twenty-two miles from the city, on the East bank of the Hudson, beautifully situated. Mrs. E. S. Shaw, and Miss E. David, will continue to receive young ladies into their family, for instruction, in the ordinary English Branches, French, Music, &c., &c.

Parents about to visit Europe, will find this a safe and convenient home for their children. Terms moderate.

REFERENCES.—The Rev. William Creighton, D.D., Sing Sing; the Rev. George Bethune, D. D., Brooklyn, with other gentleman, as per circular, for which please to apply at the Bookstore of T. J. Crowen, No. 699 Broadway, corner of Fourth street. m15-2t$

BERKSHIRE FAMILY SCHOOL, STOCKBRIDGE, Mass.—The Summer session of this recently established school will commence on the 1st of May next. Boys from the ages of eight to sixteen years will be educated for college or the practical pursuits of business life. Every attention will be given to their religious and mental training, as well as to their social and domestic comfort.

Stockbridge is justly celebrated for the high cultivation of its Society, the picturesqueness of its situation, and the salubrity of its climate.

Circulars containing full particulars, terms, references, &c., &c., will be sent on application to B. WESTERMANN & Co., booksellers, 290 Broadway, New York.

JARED REID, JR.,
FERDINAND HOFFMAN.

REFERENCES.—The Rev. Dr. F. L. Hawks, H. C. DeRham, Esq., D. D. Field, Esq., J. W. Schmidt, Prussian Consul, &c., &c. m8-8t$

BOARDING AND DAY SCHOOL, No. 134 West 34th-street. The Misses ROHR, Principals.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-3m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

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LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

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A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.

GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square —To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particnlar attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.

N. B.—Ornaments sent to all parts of the Union. m8-6m

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.

oct7-1y MILLER & WATTSON, Proprietors.

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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Ap29-1y C. V. B. OSTRANDER, President.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

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LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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GEORGE B. DEANE, Surveyor. my20-1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

ANNUAL STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the year ending 31st January, 1855:

Net assets on hand January 31, 1854, per last annual statement		$2,543,301 61
RECEIPTS FOR THE YEAR.		
For premiums and policies	$642,091 95	
For interest	136,183 25	
For interest accrued not due, and due not paid	35,330 19	
For annuities	2,523 51	
		816,128 90
Total		$3,359,430 51
DISBURSEMENTS.		
Paid claims by death and additions to same	$316,509 78	
Paid surrendered policies	37,301 26	
Paid reduction of premiums	1,889 99	
Paid special deposit to Commissioners of Emigration, and bills payable	69,077 64	
Paid annuities	1,991 46	
Paid expense account, including rent, salaries, medical examinations, commissions, postage, exchange, taxes, and advertising, &c.	82,582 82	
		509,352 95
Total assets		$2,850,077 56
ASSETS.		
Cash on hand and in Bank		$68,157 87
Bonds and mortgages		2,609,119 94
Fire Insurance account		233 94
Deferred Premium account		35,592 25
Interest accrued, not due, and due not paid		35,330 19
Suspense account, special deposit for taxes		4,276 38
Due from agents		47,366 99
Total		$2,850,077 56
Losses unpaid		$64,250 00
Amount at risk on the 1st February, 1854		19,660,927 34
Amount issued in the twelfth year		4,720,600 00
		$24,381,527 34
Deduct forfeited, cancelled and expired	$1,457,344 00	
Surrendered	440,700 00	
Dead	300,850 00	2,198,894 00
Total at risk 1st February, 1855		$22,182,633 34
Number of policies running 1st February, 1854	7,373	
Issued during the twelfth year	1,569	
	8,942	
Deduct forfeited, cancelled and expired	562	
Surrendered	165	
Dead	97	324
Total policies running 1st February, 1855	8,117	
Increase in amount of risk for the year		$2,521,706 00
Increase for the year in policies		745
Increase in life policies	770	
Increase in one year policies	13	
Increase in irregular periods	35	
Total	818	
Decrease in seven year policies	73	745

New York, February 14, 1855.

I have examined the above statement and find it to be correct.

G. GILL, Actuary.
ISAAC ABBATT, Secretary. F. S. WINSTON, President.
m1-1m

TENTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY.

Amount of assets, January 1, 1854,		$814,044 65
Amount of preminms received during the year ending January 1, 1855,	$318,930 07	
Amount of interest received and accrued during the year ending January 1, 1855,	48,368 18	
Amount of endowment account received during the year ending January 1, 1855,	59,40	
		367,357 95
		$1,181,402 60
DISBURSEMENTS.		
Amount paid for losses by death,	$173,673 91	
Amount paid for interest on dividends and re-insurances,	13,691 47	
Amount paid for taxes,	3,197 23	
Amount paid on account of annuity fund,	1,228 13	
Amount paid for salaries, fees to physicians, trustees, &c.,	13,648 30	
Amount of advertising, printing, stationery, office rent, law expenses, &c.,	4,790 43	
Amount of commissions, medical examinations, postage, advertising, exchanges, &c.,	24,957 43	
Amount of cancelled notes and return premiums on cancelled policies,	44,153 00	
		279,339 90
Accumulated fund,		$902,062 70
ASSETS.		
Cash on hand,	$37,471 37	
Invested in New York State securities,	173,744 61	
Bonds and mortgages,	308,998 00	
Quarterly and semi-annual premiums due subsequent to January 1, 1855,	10,422 43	
Interest accrued up to January 1, 1855,	19,508 66	
Notes received for forty per cent. of premiums on life policies, bearing interest,	336,151 27	
Premiums on policies in hands of agents,	15,766 36	
		$902,062 70

The Trustees have declared a scrip dividend of thirty per cent. on all Life Policies which have been in force twelve months prior to January 1st, 1855; and six per cent. interest in cash upon all previous dividends, payable on and after the 1st Monday of March next.

m1-6t

PIANOS AND MUSIC.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best mauufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¼, and 7octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument.

LINCOLN & THOMPSON, Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune.

BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.,* made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address,

MENEELY'S SONS,
m1-1y West Troy, Albany Co., N. Y.

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

FURNITURE.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marb le building opposite the St. Nicholas Hotel. [Sep23-6m] S. H. WARWICK.

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth, 25 cents per box.

Tonic wash for discussed and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f10-1y BARRETT, NEPHEWS & CO.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power.

DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15-1y GEO. E. MENDUM, 18 Wall street

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry neatly engraved ap1-1y

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15-1y

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Inkstand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in ONE LESSON. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any CHILD can use it with perfect ease. With this Magic Paper, likewise, ONE OR FOUR copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.

Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for ALL to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.

It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen, or five for $1. Single packages 25 cents.

Address, post-paid, N. HUBBELL, 167 Broadway, New York.

OPINIONS OF THE PRESS.

HUBBELL'S MAGIC IMPRESSION PAPER.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*

Jan. 20, 1855. 3m

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.

NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

WANTS.

WANTED, A SITUATION AS TEACHER IN THIS diocese, by a Theological Student, who has had experience in teaching the elementary branches—English and Classical.

Address J. V. S., White Plains, New York, or enquire at the office of The Churchman, and name, with satisfactory references and testimonials, will be given. m15-3t$

A YOUNG LADY, AN EXPERIENCED MUSICIAN, both vocal and instrumental, and well competent to teach the higher branches of English, also, French and Latin, wishes an engagement in a private family, or as Music Teacher in a School. Most satisfactory references given and required. Address L. C., at Dr. Hooker's Bookstore, corner of Eighth and Chestnut street, Philadelphia. m8-3t$

NEW YORK EMPLOYMENT OFFICE, 478 BROADWAY.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Wareroems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.

New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.

GENTS' FURNISHING GOODS je3-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.

WM. H. STEPHENS, First Marshal.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. m1-tf

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

JOHN W. PRIEST, M.A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. McILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS E. LEES.
Recording " SAMUEL E. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar1-tf

CHARGE OF LIGHT CAVALRY AT BALAKLAVA.

[We conceive the following Ode, published in the *Journal of Commerce*, to possess more than ordinary merit. The poet Laureate of England had, indeed, already struck the lyre, and given expression, in no mean diction, to the lament of nations over so much fallen bravery and worth. Since the lament of David for the death of Jonathan on the mountains of Gilboa, few more noble funereal strains had woke "the echoes of the world." The self same spirit appears to have animated the author of the present Ode, who, unable to free himself from the influence of the tremendous imagery summoned up by Tennyson, imagery suggested, it may be equally to both by the incidents of the occasion, yet introduces it with a comparison quite equal, we imagine, to any in the description of the opening combats of Milton's hosts:]

AT BALAKLAVA.

"CHARGE!" rung a voice
Along the waiting lines:
Like sudden wind
That strikes the forest pines,
And then drops dead upon the leaves it stirred:
So fell, with a dead sound, that cruel word.
Charge? why, 'twas wild!—
Stern chieftains held their breath,
To make the braves of Albion
Charge the Realms of Death!
"CHARGE!" rung that voice along the waiting ranks:
Then scabbards clashed against the chargers' flanks,
Then through the opening made
Rushed dauntless, undismayed,
The flower of England's chivalry—
The gallant LIGHT BRIGADE!
"CHARGE!"
And they charged, O God! thro' iron rain!
Through bursting shells and hissing balls
Even to the Russians' fiery walls—
Braid them a wreath!—
Behind they left a sickening train
Of heroes, mangled, dying, slain—
Braid them a wreath!—
On, through scorching sheets of flame!
On, where the mouthing cannons flashed!
Where hand-grenade and rocket crashed—
On, through sulphurous cloud and shell
Into the purple heart of hell!
On, as to victory they dashed
Instead of death! On! on they came
To immortality, and fame
That mocks the little tyranny of Death!
O Britons! when your lips shall boast
Of fields and sceptres you have won,
Of WATERLOO and WELLINGTON!
O, honour and revere them most,
The flower of chivalry ye lost
At BALAKLAVA!
And when ye pour the blood-red wine,
Freely as 'twere a mountain flood,—
When chalices and hearts are brimmed,
O Britons! let your eyes be dimmed,
For free as wine ran martyr blood
At BALAKLAVA!
O! who in after times can say
One man was bravest in the fray?
For all were heroes on that day,
At BALAKLAVA!
And "LIGHT BRIGADE" shall deathless be
Upon the scroll of History,
And on the lips of Poesy*!

March, 1855. T. B. A.

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* The author refers to Mr. Tennyson's Ode, which will take its place with such noble lyrics as Campbell's Hohenlinden and Burns' Bannockburn. T. B. A.

OPENING FOR A CHURCH.—A correspondent informs us that there is a good opening for a church at Rocky Hill, New Jersey. There are several sound Churchmen in the neighbourhood; and at this time money is being subscribed for the erection of a Presbyterian edifice, much of which would, in all probability, flow into a fund for Church purposes, did an opportunity present itself. The Rector of Princeton, it seems, occasionally performs divine service on Sunday evenings in a schoolroom at Rocky Hill, when it is filled to overflowing. It appears to be a situation well worth the attention of some unplaced clergyman.

POOLE'S MARC ANTONY.

Notwithstanding the disclaimer in the daily papers of this city, that Mr. Wakely, the Poole orator, who, not content with a personal oration on Poole's transcendant merits, as a man, a christian, a member of society, a philanthropist and a patriot, had resolved on delivering a funeral discourse, but subsequently, with other friends of the deceased, had deemed it prudent not to do so, in view of the general excitement existing and the limited capacity of his chapel (alleged to be already full to overflowing)—notwithstanding all this, the announcement to that effect was commonly considered a *ruse* of the *reverend* gentleman and his associates, and not only did the press give itself the lie by sending there its due quota of representatives, in expectation of some unusual manifestation, but the gallery had a sprinkling of men that gave an excellent idea of the occupants of a Judge's stand at the Autumn races, all ready and earnest to see the "sport." Mr. Wakely, with another pillar of his church, made in due time his appearance. We found him, as his previous discourse had indicated, the very man for the people—good natural gifts, self-reliant disposition, bold attitude, graceful and pleasing, though somewhat forward demeanor. Notwithstanding the brotherly assistance within call, every particle of the service was conducted by himself, with exception of the singing, which had several wrong starts, and was moved evidently more by the oscillating sentiments by which its leader was stirred than by any regard to notation or time. The quick eye of the preacher had detected the aforesaid gentlemen of the turf, and divining their purpose, scarcely had "exercises" been begun than one and all were addressed by him in a choice melée of words, signifying that such as had come to hear Poole's funeral discourse, were pitiable victims of their own unbelief; the notice to the contrary had been printed, he said, in the *Times* and *Herald;* and lest this should be doubted he pulled them from his pocket, evidently considering that in the face of these two newspapers every word was established. "Can anything be plainer?" asked Wakely, who evidently considered the presence of so many outsiders in his "overflowing" congregation a capital joke, which he had a mind to make the richer by taking them in with something they had not expected. We had received at the door a tract headed, "I hope to be saved," the imprinted answer to which was, "I most heartily wish you may be," and not a soul was "present who did not wish to hear of Bill Poole;" the comforting assurance to whom, as coming from Wakely's reverend lips, was, "I heartily wish you may." And we did hear—not indeed the name of the slaughtered pugilist, the direct mention of whom was purposely avoided, but such an exhibit of the power of Jesus to save to the uttermost, "though the human being be standing on the very shore of the brimstone lake," but this with studious avoidance of any mention of the action to be taken by the sinner to render the death of Christ available; it was asserted Christ could not only save all who came unto God by him, but that he was able to save in respect to numbers, and by the exercise of the functions of his priestly office, every individual in all ages of the human race. "Until the eleventh hour—until the clock struck twelve—until the crackling of the brimstone was heard, was the time of probation, not of retribution." The preacher delighted in picturing the extent of guilt that might be reached, up to the last moment of life, and heaven yet be won; he boasted of his delight in preaching *such* a Saviour, and, with evident resentment at late comments on himself, hurled defiance at all creeds that would exclude, and all parties that would impugn the salvation of a man whose earliest associations and whose latest days were with sin and the workers of iniquity: so that this funeral oration, received with much delight by the blacklegs and bullies in the gallery, and applauded below by a most sanctimonious elder, who not only followed in pantomime the gyrastic performances of the pulpit, requiring for the purpose an inconvenient extent of arm room, but also encouraged the preacher by sundry echoings of his word, incoherent laughs, and the spasmodic production of Kentish fire, was the prostitution of the Gospel to every form of vice. The sermon in itself, taken without reference to any higher teachings, was a glorification of humanity in its lowest phases, an encouragement to sin with impunity, and the degradation of the whole scheme of salvation to a mere act of volition on the part of Christ, making it a mere matter of choice whom He would save and whom He would not. Thus exciting feelings of enmity to the Godhead so far as the acts of his own justice were concerned, the Rev. Wakely went on

with exhibitions in part rhetorical and in part theatrical, appearing to receive as so much laudation the ravings of the man below, albeit the rest of the audience kept remarkably cool, in virtue of the slight disappointment their excitable spirits had undergone.

DEMORALIZATION OF AMERICAN YOUTH.

We have received an address delivered before the Central Association, Newark, Ohio, by the Rev. H. Blackaller, respecting the causes and the remedies for the existing demoralization of American youth. As to the existence of that demoralization, it is observed that—

Notwithstanding the very great improvements in our systems of education; notwithstanding that our treatises on moral science are as perfected as those on the philological and mathematical; though we live in what has been significantly styled the open daylight of the world; yea, though Sunday Schools abound, and the religious press was never more laborious and heaven directed in its issues, nevertheless the complaint may every where be heard—what a falling off there is in the demeanour of children and youth, how little disposed, as formerly, to love, honour, and obey their parents, masters, and teachers; how impatient of restraint, how prone to self-will, how void of that respect for age, and that reverence for the Bible, the Sabbath, and the Sanctuary, which characterized the generation that must soon go down to their graves. The moral nature seems to be without that sense of obligation to God, which a few years ago was seldom absent from a youth in his teens. Hence, though "Wisdom crieth without, and uttereth her voice in the streets," though the blessed Gospel is preached with much fidelity, and ministers labour three times as much as they did a hundred years ago, though the Holy Spirit strives, and the most awful and desolating visitations of Providence pass over the land, smiting us with afflictions and bereavements, little or no religious impression is made.

The investigation as to the cause is limited to the regard had to the culture of the moral and religious nature of youth, on the ground that as the restoration of the image of God in the fallen creature is the perfection of the human being, so the short-comings of the individual are attributable to an impairing of those "foundation principles," upon which "the image of the invisible God is to be reconstructed."

In deciding what these *leading features* should be, the great object of the movement should be kept distinctly in view. And this object is *not* the benefit of any individual. And what is remarkable, before the Divine Being was pleased to give to His Church a distinct visibility and an exclusive order of priesthood, as under Moses, every parent was priest over his own family, to offer up both animal and spiritual sacrifices to God, so that children from earliest infancy were not only consecrated to God by circumcision, but became familiar with the nature and attributes of God and the mode of propitiating His favour. As we come down the ages, the moral and religious culture of the infant immortal, form, very evidently, the customary order of the family circle. God said to Abraham: "I know him that he will command his children."

From the precept of the Decalogue, "Honour thy father and mother," the author of this address not only deduces that the correlative duty of children takes precedence of all other laws, but finds in it, as containing the seminal principles of perfection, God's primordial plan for subjugating the moral faculty to the obedience of Christ. In the filial docility begotten by the payment to parents of due honour, deference, and respect in childhood, he recognizes the sweet Gospel instrumentalities to induce that plasticity that may be moulded by the Spirit into the image of God.

God hath set before them those who, by uniting in their persons the sternness of justice with the meekness of mercy, shall be to them in God's stead to originate and nourish that filial fear, which in due time will transfer its higher element to the object to whom it is due, namely, to that blessed God whom their artless and unconscious lips have been wont to honour. Verily, the fear of the Lord, that is wisdom, and the knowledge of the Holy, that is understanding.

Of the causes enumerated are, first, a want of faith in the baptismal covenant, and a consequent loss of confidence in its sacred efficacy. The custom of the Early Church and the practice inculcated in the New Testament are appealed to.

Children, where there were children, were baptized with their parents, being included when whole families or households were received into the visible Church, their baptism being termed the "circumcision made without hands." And this it would seem took place even when one of the parents only were believers, his or her belief answering the purpose of externally sanctifying a setting apart from the world the other parent and their children. Hence the Apostle to the Corinthians, "The unbelieving husband, &c., else were your children unclean, but now are they holy." Parents therefore became anxious to bring their children into covenant with God, and the Church, to guard against the possibility of parental recreancy, provides in her baptismal service for godfathers to aid parents in early familiarizing their children with the nature of the covenant and the vows that rest upon them.

The speaker declared his conviction that next among the causes of existing evils, in relation to youth, are the mistaken notions entertained respecting both the origin and design of Sunday Schools.

Herein are found the sad indications of home-counteracting-influence in the "no lessons, or imperfect lessons, or repeated absence of children."

A third cause stated, is the irreligious habits of non-professors of religion. After an allusion to the time when all families, with very few exceptions, attended the means of grace, and an exhibit of the constant process of induration the moral sense of the community is undergoing, the rapid falling off of youthful docility, and, obedience thus occasioned, is traced to the importation from Germany of the neology of Straus and Hegal, and from England, of that socialism of Owen and Fanny Wright—giving birth here to systems of materialism and spiritualism, of which popular orators are ready to claim the paternity.

These systems respectively have been introduced to the reading and thinking public in multitudinous forms of octavos, duodecimos, pamphlets, tracts, periodicals, weeklies, monthlies, quarterlies, and these again have been followed up by popular lecturers, who have had high claims to philosophy, and emancipation of body and mind from the corruptings of gross vice, and the thraldom of what they are pleased to call antiquated dogmas.

In truth, many of our youth of both sexes are already inoculated with the views of pantheism, materialism, and spiritualism, and are being stultified by the philosophical conflicts and speculative absurdities into which they find themselves drawn. Can it be wondered at, then, that our churches and Sunday Schools are being thinned of our youth from the age of fourteen to twenty? Under these circumstances, boys in their teens especially, have had no efficient check upon their waywardness, and have done pretty much as they pleased.

Another cause of the sad evils deplored is stated to be, that characteristic in all business operations of late years, the insatiable love of money, and consequent haste to get rich.

The effect of the extension of our national territory and the discovery of Californian gold, has been to call from home a very large number of the fathers of our children, for months and years, leaving the mother to struggle alone, often with a feeble frame and a discouraged heart. Meanwhile, this money-loving, speculative, and labour-hating age, has very naturally brought with it a large amount of feverish excitement and recklessness of principle; so much so that the question of right has had to yield to the question of expediency, and thus public and private credit has rested for its basis on the contingency of good fortune, rather than on prudent foresight and unhazarding uprightness.

The remedies proposed are—

That parents seek God for themselves, and enter into covenant with him also for their children: and thus insure to themselves those covenant auspices which become such a help and encouragement in training them in the nurture and admonition of the Lord.

The next remedy is the Sunday School, which I can view in no higher light than as simply auxiliary to the divinely appointed instrumentality of the domicile.

This subject is viewed in its bearing on family government, and the speaker proceeds to recommend and enforce attendance on the means of grace, in connection with which he enumerates all the advantages arising from a regular waiting upon God, in the family capacity, morning and evening.

The presence to the infant eye of *both* parents, the solemnity of the service, whether of prayer or praise, with all the hallowed associations of the holy temple, and these intensified, if I may so speak, by the preceding nurture and admonition of warm hearts at home and at the Sunday School; how could it be possible but the susceptible natures of the little ones would eventuate in the loveliest developments of filial affection, and of pious devotedness to God.

Another cause of juvenile demoralization, is—I was going to say, the satanic notion—that nothing should be said to children on the subject of religion until they are old enough to act for themselves.

The majority of Christian parents neither pray in faith of the virtue of this covenant for their children; nor take the pains to inculcate either the belief or practice enjoined in the catechism of the Church, the design of which, so far as they are parties to the covenant, is to be instrumental, under God, of leading to that plasticity or childlike-teachableness of soul, which the Holy Blessed Spirit has usually made subservient to His renewing and sanctifying purpose. "Verily I say unto you, except ye be converted and become as little children, ye shall not enter," &c.

In connection with these three instrumentalities, inseparable, at least the 1st and 2d, from all correct and hopeful training, because divinely appointed—I would mention as subordinate to the rest, the regular attendance of the clergy, with other professional gentlemen, and as many of the ladies, mothers especially, as can find leisure, at the District Schools—that parents, clergy, and teachers, and all well-wishers of their country, may form a cordon of conservatism over the morals of the rising generation. I some time since commenced visiting our Schools, two per week, giving the little ones such pictorial addresses as they can readily understand, and the higher classes such as their position in the community seems to demand. I am becoming acquainted with most all the scholars in our thirteen schools, and I believe they really would be sorry that I should know they misbehaved.

The author affects only to have thrown out a few hints which other minds may elaborate; yet what he has said may be regarded as expressed with sufficient power, and applied with sufficient reference to a scriptural basis, to awaken general attention that may incite to careful examination, and the provision, as far as it lies in individual power, to introduce remedies.

OBITUARY NOTICES.

Died, at Delhi, Delaware county, March 1, AMASA PARKER, senior warden of St. John's Church, in the 71st year of his age.

Col. Parker will long be remembered in that portion of the State in which his professional life has been passed, as the high-minded, upright, judicious, and able lawyer, the courteous gentleman, the kind friend and neighbour, and the sincere and consistent Christian man. He was born at Washington, Litchfield county, Conn., October, 8th, 1784, graduated at Yale College, was a student at the Law-School at Litchfield, Conn., and completed his studies with Peter Van Schaak of Kinderhook, "who," according to Ambrose Spruce, "was for many years *father* of the bar of Columbia county."

In 1812, Col. Parker removed to Delaware County, and entered on the practice of the Law, which he continued with eminent success till the day of his death. Unlike many others he seldom turned aside from the legitimate sphere of his profession, but gave the full force of his well-furnished mind to the interests of his clients.

Though not bred in the Church, Col. Parker took an active interest in the first efforts to establish the Church in the village of Delhi in 1818, and from that time has been an enlightened and zealous advocate of the Protestant Episcopal Church, recognizing the Apostolicity of her Ministry, the soundness of her doctrines, and loving with all his heart her devout and beautiful services. To his zealous and untiring efforts on her behalf, united to a generous liberality and judicious counsel, St. John's Church has been much indebted through a long course of years. But "he that watereth, shall be watered also himself," and no doubt those Services he helped to establish, through God's blessing, shed on his soul "sweet peace, heavenly hope, and humble joy," and caused him to "rejoice in hope of the glory of God." Borne to the grave on arms of manly sons, may we not say with Bishop Mant:—

"God takes the spirit; to the ground we give
The body, 'earth to earth, and dust to dust;'
But not as they who have no hopes we grieve;
Sure is the Christian's faith and firm his trust,
That they, who sleep in Christ, in Christ shall live,
And waking join the assembly of the just."

W.

At a meeting of the Vestry of St. John's Church, in the village of Delhi, on the 4th day of March, 1855, the following resolutions were adopted:

Resolved, That in the death of our late highly esteemed Senior Warden, AMASA PARKER, this Church and community have sustained a loss which cannot easily be replaced.

Resolved, That in his devotedness to the Church and the cause of religion, in his firmness on the side of truth, in his long life of industry and integrity, in his high sense of honour which despised a mean action, in the uniform sweetness of his temper, and in the cheerfulness of his constant liberality to the Church and the needy, he has left a precious example to his survivors.

Resolved, That we extend to the bereaved relatives of the deceased our heartfelt sympathy in this affliction, and rejoice with them in the belief that he had "The testimony of a good conscience, the confidence of a certain faith, and was in favour with God and in perfect charity with the world."

Resolved, That these resolutions be published in the papers of this village, and in the Church papers of the State, and that a copy be presented to the family of the deceased.

J. W. WOODRUFF, Secretary.

China.—There are advices from Hong Kong up to January 15th. The insurgents hold Canton in a state of seige, and have the command of the whole river; their fleet having gained several victories over the Imperial fleet; consequently the supplies are being cut off. Provisions, especially rice, are rising rapidly. A fight took place at Whampoa anchorage in the presence of American and English ships of war—and foreign shipping was considerably damaged by the guns of the belligerents. The English and American Commissioners have drawn a line around the factories, and notify that no hostilities will be permitted to take place within it. From Shanghai we learn that a difficulty occurred between the insurgent authorities in Shanghai and the French. Whereupon Admiral Laguerre, with the ships *Jean D'Acre* and *Colbert* bombarded the city, which, ere this, has probably surrendered or been stormed. The insurgents have met with reverses East of Pekin. Amoy is quiet. Capt. Adams had arrived from England, and would proceed to Japan with the ratification of the treaty.

Cuba.—By advices from Havana to the 14th inst., we learn that the cases of Pinto, Cadalzo, and Pinelo, charged with conspiracy against the government, have been determined by the Military Court with the sentence of *Death* to all—transcending the decision of the *Fiscal*, which was death to Ramon Pinto, ten years imprisonment to Juan Cadalzo, and banishment to Nicholas Pinelo. The Consuls of the different foreign nations residing in Havana, proposed to call on the Captain General to induce clemency toward the prisoners by commutation; or, if that was impossible, that the execution of the condemned be deferred until the Government at Madrid could be communicated with. The Consuls were refused admission. It was believed that the sentence was confirmed on the 13th, and that the execution of Pinto would shortly take place. Havana was quiet and business improving; the health of the city perfect.

ARCHBISHOP TILLOTSON'S RESOLUTIONS.—The following resolutions were found in the desk of Archbishop Tillotson, written at the age of sixty-six, June 7, 1696:—1. Not to be angry with anybody, upon any occasion; because all anger is foolish, and a short fit of madness betrays us to great indecencies, and whereas it is intended to hurt others, the edge of it turns upon ourselves; we always repent of it, and are at last more angry at ourselves, by being angry at others. 2. Not to be peevish and discontented; this argues littleness of mind. 3. To use all gentleness toward all men: in meekness instructing those that oppose themselves. 4. Whenever I see any error or infirmity in myself, instead of intending to mend it, to resolve upon it presently and effectually. 5. To read this every morning before I go to prayer.

CLERICAL CHANGES.

The Rev. S. V. Berry, formerly Rector of St. Philip's Church, New York, who was announced as a Missionary for Monrovia, Africa, in the report of Foreign Missions, has, from causes beyond his control, withdrawn his name. Mr. Berry has been afflicted by the loss of his wife, and on himself alone devolves the care of two young children. He is at present engaged in the office of Foreign Missions, and is also Rector of St. James' Church in Williamsburgh. These facts are simply mentioned for the information of his friends, some of whom may have supposed that he sailed for Africa. His post-office address is at the American Bible House, office of Foreign Missions, Protestant Episcopal Church.

NOTICES.

The Rev. THOMAS GALLAUDET will preach in the small chapel of the University, on Sunday evening the 25th inst. Service to commence at 7½ o'clock.

Second Series of Sermons.—The eighth sermon will be preached on Sunday evening (March 25), in St. Stephen's Church, by the Rev. Professor JOHNSON. Subject—The Circumstances of the Annunciation Penitentially Applied. Service at 7½.

The new Free Church of the Holy Innocents has been entered and robbed of silver alms basin, linen, &c., &c. Will not the faithful in Christ assist a young and missionary parish to make up the loss? Address the Rector, J. J. ELMENDORF, at 101 West Thirty-sixth street, or the Senior Warden, J. P. Peirson, at 5 Wall street, New York.

The Managers of the Colored Orphan Asylum, propose to hold a Fair about the last of April, for the benefit of that Institution, and earnestly solicit contributions in money, or articles of any description, which may be sent to the following places, viz.: Miss M. Few, 97 Ninth street; Miss H. King, 1 College Place; Mrs. E. P. Willets, 242 East Broadway; Mrs. Strange, 25 West Seventh street, or to any of the other Managers. m22 3t

Sermon to the Young.—The Rev. WILLIAM J. FROST, Rector of the Church of the Redeemer, Yorkville, will preach TO THE YOUNG, in the Church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, March 25. Service to commence at 7½ o'clock.

Trinity Parish—Lent Services.

In addition to the usual Services on Sunday at 10½ A.M. and 3½ P.M., as follows:

TRINITY CHURCH—Daily—9 A.M. and 3 P.M.
—Saturday, A.M., 10 o'clock, Confirm'n Lecture.
ST. PAUL'S CHAPEL—SUNDAY EVENING—7½; Lecture.
—WEDNESDAY—11 A.M., Lecture; and 4 P.M.
—FRIDAY—11 A.M., Lecture; and 4 P.M.
ST. JOHN'S CHAPEL—Daily—10 A.M.; Lecture on Wednesday.
—WEDNESDAY—4 P.M.
—FRIDAY—4 P.M., Lecture.

Lent Services.—There will be a course of Sunday Evening Services during Lent, on "The Seven Chief Sins," by several of the clergy of the city, at the Church of the Holy Innocents, Thirty-seventh street, near Broadway.

ACKNOWLEDGMENTS.

The Missionary at large for Seamen gratefully acknowledges the receipt of the following sums for the poor:
From T. P. C., $10; I. M. B., $2; W. R., $1; I. W. Y., $15.
March 20, 1855. E. F. REMMINGTON.

Bishop Freeman takes pleasure in acknowledging the reception of a check for $20 from the Sunday School of St. Luke's Church, Rochester, New York, for the benefit of Sunday Schools within the Southwestern Mission.

That the spiritual wants of the young in his extensive field are held in remembrance, and sought to be provided for, year by year, by a Sunday School at a distance so remote from it, is no less remarkable and worthy of commendation, than it is grateful and touching to the feelings of the Bishop.

The Treasurer of the Church Charity Foundation, Kings county, thankfully acknowledges the receipt of the following sums since February 12:

From St. John's Church, Brooklyn	$17	00
St. Luke's do. do.	24	10
Do. do. do. on account of rent	25	00
Grace Church Brooklyn Heights	42	00
Church of Holy Trinity, Brooklyn	17	50
St. Ann's Church, do.	28	00
St. Paul's Church, Flatbush	2	00
Sundry individuals	53	00

F. B. DOUGLASS, Treasurer.
March 14, 1855.

General Protestant Episcopal Sabbath School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the society:

From W. H. Sayre, Esq., 11 memberships in Mauch Chunk, Pennsylvania, $11; Rev. R. Whittingham, Rector of St. Andrew's Church, New Berlin, New York, 3 memberships, $3; Rev. E. B. Tuttle, City Missionary, Baltimore, 3 memberships of 1$, and 1 of $2, $5; Zion Church, Palmyra, Rev. G. D. Gillespie, $11 34; also, 2 annual memberships in same Church, $2; St. Paul's Church, Waterloo, $1; the preceding three items have been received by W. V. J. Mercer, Treasurer Diocese Western New York; Christ Church, St Paul, Minnesota, Rev. Dr. Van Ingen, Christmas Remembrance, $13 40; D. V. M. Johnson, Floating Church of the Holy Comforter, annual membership, $1; Offering of St. Mark's Church, Malone, Rev. A. C. Treadway, Missionary, $5; Rev. Thomas Greene, Missionary, Stevens' Point, Wisconsin, $1; Grace Church, Brooklyn Heights, Rev. Francis Vinton, D.D., Rector, $70.

JOHN W. MITCHELL, Treasurer.
Depository, 637 Broadway, N. Y., March 14, 1855.

Free Church of the Good Shepherd.

DAILY AID FOR THE DESTITUTE.—Received from Douglass a barrel of beans, and a quantity of pork; H. L., by Messrs. Stanford & Swords, $10; Cero, $2; One who wishes it were Fifty, $5; Trinity Church, Hoboken, $2; R., $2; E. M., $3; Rev. L. M. Pease, of the Five Points, several bags of clothing; J. W., $3; Ladies of Pierrepont Manor, a box of garments; C., $5; S. R., by Messrs. Stanford & Swords, $5; Miss M., Brooklyn, $2. R. HOYT, No. 68 East Broadway.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges several articles of clothing from the young ladies of Miss Ballow's School; also, several from Mrs. McL—— and Mrs. H.

Further aid is much needed, and may be left with Stanford & Swords, 637 Broadway, or with

JAMES MILLETT, 308 Broome street.

New York Bible and Common Prayer-Book Society.

Mrs. Henry Laight, donation, $50; Mrs. Henry Laight, subscriber, $5; Charles H. Roach, $2; Nathaniel Pettit, Newton, New Jersey, donation, $2.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Mrs. Henry Laight, subscription, $5; Rev. James R. Davenport, Albany, donation, $2; Nathaniel Pettit, Newton, New Jersey, donation, $1.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums since the 13th of February last:

Wm. Douglass, annual '54 and '55, $10; A Friend, by F. G. Foster, $50; James W. Underhill, donation, $50; James M. Brown, donation, $50; collection of St. Thomas's Church, New York, Rev. Dr. Neville, $128 58; Mrs. C. Brush, donation, by Benevolent Association of Church of the Holy Trinity, Brooklyn, $5; collection of All Saints' Church, New York, Rev. W. E. Eigenbrodt, $36 79; James A. Edgar, annual '54, $10; Clayton T. Platt, annual '54, $10.

Annual Subscriptions of 1854 at $2.—Dr. John Miller, Francis Many, Isaac V. Fowler, B. J. Lossing, W. W. Wright, Joseph Curtis, T. Whittemore; Wm. B. Ballow for '55.

Annual Subscription for 1854 at $5.—S. D. C. Van Bokkelin, E. Boonen Graves, J. S. Carpenter.

Annual Subscriptions for 1855 at $5.—G. A. Van Bokkelin, Lee Hobart, George L. Willard, P. S. Van Rensselaer. Total, $401 37.

March 13, 1855. E. M. DUNCAN, Treasurer, 114 Wall street.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the following:

$100 from P. Hubbell, Esq., Charleston, Mass; $20 from the Offertory of Mount Calvary Church, Baltimore, Md., by the Rev. C. E. Swope, Rector.

AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, March 17, 1855.

Advertisements.

PEWS IN TRINITY CHAPEL.—A CIRCULAR has been sent to the Pew Holders and other corporators of Trinity Church, requesting such of them as desire Pews in the New Chapel, with the view of being the real worshippers therein, to give notice thereof to the Comptroller before the 27th instant. If any one entitled to a notice should not receive it, the necessary information can be obtained at the Vestry Office, No. 187 Fulton street.

PUPILS WANTED.—A CLERGYMAN OF THE Church, in the vicinity of New York, is desirous of taking into his family a small select number of boys, under twelve years of age, to educate with his own children. Parents wishing information as to location, terms, &c., will please address "School," office of The Churchman. m22-6t$

PEWS TO RENT IN ST. JOHN'S CHAPEL.—NO. 91 in the center aisle, second in front of the chancel. Possession on or before first of May. Inquire at Trinity Church Office, 187 Fulton street, or 7 East Twenty seventh street. Will be rented for one or more years. m22-tf

BACON & RAVEN, PIANO FORTE MANUFACturers, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.

Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

FOR EASTER.—"CHRIST OUR PASSOVER," AN Anthem for Easter, to be used in place of the Venite; music by Chapple. A new edition now ready; price 56 cents; copies forwarded by mail on receipt of price.

J. A. NOVELLO'S Sacred Music Store, 389 Broadway, New York, and at 69 Dean street, Soho Square, and 24 Poultry, London. m22-3t

THE NEW CARPET EMPORIUM, 210 Bowery.—J. HYATT, has removed his carpet and oil cloth establishment from his old stand, 94 Bowery, (where he was burnt out,) to the spacious building 210 Bowery, between Spring and Prince streets opposite Rivington street, where will be found a large and well assorted stock of both foreign and domestic carpeting and oil cloths of every description, consisting of tapestry and velvet carpeting, Brussels carpets, Lowell and Auburn power-loom 3 ply and superfine ingrain carpeting. Also, oil cloths from 2 to 24 feet wide at very low prices. Also, hearth rugs, door mats, table and piano covers, tapestry and Venetian stair carpeting, druggets, window shades, &c., &c. Also, 6,000 yards of carpeting and oil cloths at 40 per cent. less than value. The above is all worthy of the attention of carpet buyers. HYATT'S Carpet Emporium, 210 Bowery, opposite Rivington street. m22-3m.

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings fitted with all kinds of Gas and Water Fixtures. Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. m22-1y5p

REPLATING.

HOTELS, SHIPS, STEAMBOATS, AND PRIVATE FAMILIES CAN have every description of old ware replated and warranted. Stair rods, plumbers' fixtures, tea sets, spoons and forks, and every kind of metal, plated with gold or silver, at short notice, by the Manhattan Plate Company, 267 Bowery. m22-3m

BOARD AND LODGING REQUIRED DURING THE month of April, by an English Clergyman and graduate (Oxford), for which he would offer Clerical or Educational assistance, or would pay for the same in a sociable Church family. City of New York objected to. Address the Rev. "Anglicanus," box 120, Orange, New Jersey.

ST. MARK'S HALL.—A CHURCH BOARDING School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex Railroad from New York city.

The Twelfth Semi-Annual Session of this School will commence on the first Monday of May, and contine twenty-two weeks Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M. A. m22-7t

A TEACHER WANTED, TO TAKE THE ENGLISH classes, in a Boarding School for Boys. Apply to the Rev. I. LEANDER TOWNSEND, Danbury, Conn. m22-tf

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

HALL OF ST. JAMES THE LESS, PHILADELphia.—Rev. ANTHONY TEN BROECK, M.A., Rector. The next session will begin May first. Number of pupils limited to thirty-five. No day pupils received. Applications for admission to be addressed to the Rector, P. O., Falls of Schuylkill, Philadelphia, Pennsylvania. m22-2m

BOARDING AND DAY SCHOOL FOR YOUNG Ladies, No. 171 East Seventeenth street, near Stuyvesant Square, New York, will be opened (D.V.) Monday the 7th of May, 1855, Mrs. JAMES MILLETT, Principal.

The above institution is commenced with the desire of supplying a want long felt by Christian parents in the country, viz.: A First Class School, in which the moral and religious culture of their children will be assiduously attended to, and all the kindness and comfort of a home supplied.

The institution is situated in one of the most healthy and eligible quarters of the city, being only a few doors from Stuyvesant Square, and nearly opposite the Rev. Dr. Tyng's Church. The house is spacious and airy; in short, every thing that could be desired by the most fastidious. For terms, &c., apply to

m22-6t MRS. MILLETT, 308 Broome street.

GREAT BARGAINS IN CARPETING—A REDUCtion of twenty-five per cent.

SMITH & LOUNSBERY are now prepared to exhibit their New Spring Styles for 1855, comprising the most complete and magnificent assortment ever offered in this market.

In consequence of the Great Reduction in the cost of production, they are enabled to offer their Goods full twenty-five per cent. less than last season.

Elegant	MEDALLIONS, various sizes,	14s. to 16s.	per yard.
Do.	VELVET, English and French,	10s. to 14s.	do.
Do.	TAPESTRY, do. do.	7s. to 11s.	do.
Do.	BRUSSELS, do. do.	8s. to 10s.	do.
Do.	THREE PLY, best makers,	7s. 6d. to 9s.	do.
Do.	SUPERFINE INGRAIN, do.	5s. to 6s.	do.
Do.	do. do.	2s. to 4s.	do.

English and American Floor Oil Cloths, all widths, of every conceivable design and style, with a full and complete assortment of every description of Stair Carpets, Rugs, Mats, Matting, Table and Piano Covers, Stair Rods, and other goods pertaining to the carpet trade.

SMITH & LOUNSBERY,
m15-1m 456 Broadway, one door below Grand street.

PUBLICATIONS.

NEW WORKS OF FICTION, BY POPULAR AUTHORS.—D. APPLETON & CO., 346 & 348 Broadway,

Will Publish on the 20th of March,

THE CASTLE BUILDERS. By the author of "The Heir of Redclyffe," "Heartsease." 1 volume 12mo. paper cover, 50 cents; cloth 75 cents.

"The most successful religious novels which have appeared from the New York press, for many years are 'The Heir of Redclyffe' and 'Heartsease.' The religious sentiment is developed in these absorbing stories, as an element of human character, without bigotry or fanaticism. So natural is the dialogue, and free from exaggeration the several individuals introduced, that the real and earnest significance of the narrative does not at first appear, and the reader's sympathies are gradually but surely enlisted in feelings of a solemn and elevated kind, which have sprung vividly from the circumstances of life and laws of character. Without any pompous announcement, or elaborate puffery, these delightful and most improving books have won upon public attention. Great curiosity to trace their authorship has been manifested. We have at length obtained this desirable information, through a letter to the publishers, Messrs D. Appleton & Co, which those gentlemen courteously allowed us to inspect. It will surprise no experienced reader to learn that the 'Heir of Redclyffe' is the production of a woman; the grace, the pathos, the naturalness of the story indicate this. But it is remarkable that the author, instead of living in the centre of social life—the great field for the study of character—dwells in one of those secluded rural places nowhere found in such perfection as in England; her village is near Winchester, and her name is Charlotte M. Yonge—soon to become a household word in two hemispheres, and to be enshrined with those of Miss Jewsbury, Grace Aguilar, and Mary Russell Mitford."—*Boston Transcript.*

On the 26th of March.

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